

THE
BAPTIST MAGAZINE

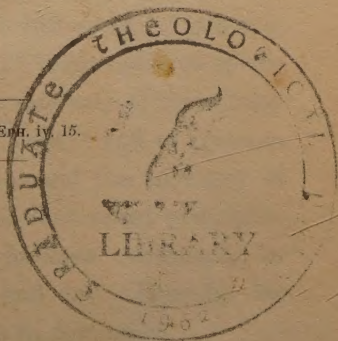
FOR
1844.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS
OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXXVI.

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"Speaking the truth in love."—Eph. iv. 15.



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P R E F A C E.

THE volume to which this leaf is prefixed is the thirty-sixth of a work that has yielded more than five thousand pounds to the necessitous widows of deceased ministers, among whom its profits have been divided.

It is also the seventh of a series intrusted to the superintendence of the present editor. He desires to acknowledge the candour with which his efforts to render it subservient to the highest interests of the baptist churches have been received by many of the most respected of their ministers and deacons, and to say that he values highly the expressions of approbation with which he is occasionally favoured.

To conduct the Magazine in accordance with the motto that has been for so many years on its title-page,—“speaking the truth in love;” to cherish a spirit of harmonious co-operation among all who are of one mind in reference to that divine institution by which believers “put on Christ;” and to promote the consistency, the spiritual-mindedness, and the efficiency of those churches which are formed on New Testament principles, are objects which the editor wishes to keep continually in view, and for which he labours night and day. How far his endeavours are successful, it is for others to determine.

WILLIAM GROSER.

London, November 25, 1844.

PRINTED



ever yours affectionately
John Clarke

Painted by H. Room — Engraved by J. Cochran.

HOLLISTON & STONEHMAN,

THE

BAPTIST MAGAZINE.

JANUARY, 1844.

MEMOIR OF THE LATE REV. JOHN FOSTER.

It is presumed that any account of so eminent a person as Mr. Foster, will be read with avidity, provided it contain some facts and incidents in his history. The difficulty of furnishing many details in a life so little varied as his, must be obvious. We await with much interest the appearance of a memoir, preparing, we hear, under the eye of his family. Meanwhile, to allay the eager expectation of our readers, we shall attempt such a brief account of him as our opportunities have enabled us to prepare. In venturing on such a sketch we must bespeak the lenient judgment of our readers. We approach, with unfeigned diffidence, a task which only one friend of Mr. Foster's, of all persons living, is perfectly competent for, or could engage in, without risk of failure. Ours will be little more than a brief outline of his life in its few dates and movements, in which we shall avail ourselves freely of the information supplied in the excellent discourse of the Rev. T. S. Crisp, preached on occasion of Mr. Foster's death, and which we earnestly recommend to the perusal of our readers.

John Foster was born in September, 1770. His parents were persons in humble life, residing on a small farm at Wadsworth, near Hebden Bridge, Yorkshire. His father was a weaver by trade, and brought up his son John at first to his own occupation. Both his parents were eminently pious, and converts, we have heard, originally of Mr. Whitefield's preaching, but were subsequently baptized and united to the church under the care of the Rev. Dr. Fawcett, the author of the celebrated essay on Anger. They were also persons remarkable for masculine sense, and, without superior advantages, commanded the respect and esteem of their pastor and fellow-members. Their piety was exempt from those weaknesses, which the youth now growing up under their eye was afterwards to describe so forcibly, but which he must have observed elsewhere than under the parental roof. He ever referred to his parents with gratitude, as persons of the truest worth, and instances of the happiest union of piety and good sense.

Under the prudent care of this pious

couple, the future essayist, together with one little brother, his sole companion, rose up through the stages of childhood and youth. The scene around was rural. The neighbourhood had then no trace of those factories and other buildings which have since filled the valley of his birth, and which, if they increase our wealth, deface our scenery. So strongly had Mr. Foster this impression of the mortifying obliteration of the whole landscape, that it gave him a strong aversion to revisiting the abode of his infancy. In his childhood he manifested that intense fondness for reading which minds destined to greatness invariably evince, and in which they find their earliest luxury. He attended, with his parents, the ministry of Dr. Fawcett, whose notice he early attracted, and whose masculine style of discoursing in the pulpit must have had no mean influence in exciting and strengthening such a mind as that of young Foster. Had the essayist left to us a "memoir written by himself" of his early training, mention would doubtless have been made of his pastor, not only in respect of his kindness and generosity as a friend, but also of the influence of his character and ministry, on the mind of one destined to rival the noblest intellects of his age. Not that a mind of Fawcett's order could have much in common with Foster. His influence is chiefly to be traced in that entire hold which evangelical truth had upon the faculties of his young hearer,—a hold which betokened the deep and perfect conviction produced by fair and manly proof. In this quality, of the judicious, intelligent statement, and convincing proof of scripture doctrine, the ministry of the author of the essay on Anger could have been inferior to none of his own day. Under a mental and religious training not dissimilar, young Hall, about the same period, was rising up at Arnsby, a hearer of his excellent father's sound

and powerful demonstrations of the truth as it is in Jesus. Mr. Foster, any more than his great equal Hall, never betrays, through the whole range of his subsequent speculation, the misgiving of one who had an imperfect grapple of the truth, or who had defectively adverted to the evidence by which each doctrine can be scripturally evinced. For this result we are surely indebted to the vigorous character of Dr. Fawcett's ministry. The world is indebted to him, under the blessing of the Spirit, for that element of evangelical truth which pervades and sanctifies the writings of one whose genius, whether for good or evil, could not exert itself without producing a vast effect on the literature of the age, not only in his own, but in other countries. Let it be imagined that a mind of Foster's order, had risen to its final gigantic energy, exempt from the control of the truth as it is in Jesus, and from that reverence for real piety as springing from faith in Christ, which he had the early privilege of appreciating! We could have no fear, of course, for the truth itself; but what a mind had been lost to the Christian cause, and what an influence of, at least, doubtful, if not fatal, tendency, might the brilliant pages of Foster have been now exerting! Probably, under no adverse or irreligious training, could he have become a decided infidel, either of the metaphysical, or of the sensual class. His force of intellect and sympathy with the grand and noble, would have spurned the sophistry of Hume. His moral taste would have despised the modern infidelity of the socialist. But the midway, aerial region was open to his fancy, betwixt earth and heaven, betwixt the base and the spiritual, betwixt grovelling folly, and inspired truth,—the land of imaginative forms and phantoms, principles, and spirits, and emanations of nature,—without substance, without certainty, without basis, to which more

than one eminent writer of our day, are beckoning the aspirant minds of the age. Instead of which we have in Foster exertions of intellect and fancy, which are never more safe than when they are most beautiful, never more healthful than when they are most enchanting. We have no warning to send on with the young reader into his writings. His speculations have a basis of truth on the rock of ages, and if they rise often, and tower higher than the air-built castles of Mr. T. Carlyle, their elevation is never perilous; their loftiest pinnacles rise on true principles, and in just gradation, from the foundation.

If we have dwelt longer than seems in fair proportion to our limited plan, upon this early period of the essayist's history, let it be remembered that this period was, in respect of the all important element religion, the most influential of the whole, and most decisive of his future course. At this time, the grand outline both of right speculation and right purpose, was definitely laid. Now, in his youth, the mind became fixed to its moorings, from which, exposed to many a gust, it never drifted away. Now he acquired that wisdom from above, which was to imbue his writings with truth, purity, and benevolence. On this period, surely, the great essayist himself would lay greatest stress, and linger longest.

Nor have we made the above remarks in forgetfulness of the necessity of the divine influence to renovate the heart, or of the fact that such influence descended on the mind of Mr. Foster during the period now adverted to. The Spirit of God alone, as he emphatically and ever testified, can imbue the soul with the love of the truth, can break the heart, can humble its pride, and bring every thought into perfect subjection to Christ. How interesting it is to know that before he was seventeen, probably long before, young Foster had ex-

perienced this great change. At seventeen, we behold the youth who was afterwards to startle the world as by the appearance of a new and brighter planet in the intellectual hemisphere, offering himself as a candidate for baptism before the church at Hebden Bridge; and, after testifying his faith in the Saviour in that ordinance, uniting with his delighted and grateful parents, and the rest of the church, in celebrating the dying love of Jesus! What an example should this be to the intelligent youth of Britain! Who can plead that the religion of Christ cramps the powers, or diminishes the lustre, of genius? The mind of Foster was from the earliest period in the keeping of religion, and hence will arise the permanence of his usefulness and fame. Let it never be forgotten that he was an example of *early piety*.

Very soon after his baptism, his friend and pastor, aware of his singular powers, and wishing to turn his attention to the ministry, received him generously under his roof, that he might obtain a classical education under his own eye. Here he remained for four years, till he was one and twenty; and then, under the patronage of Dr. Fawcett, he entered the baptist college at Bristol. Here his stay did not extend beyond a twelvemonth. What were the reasons of his leaving so soon, we have not heard. It could not be dissatisfaction with his tutor, for at this time commenced that friendship betwixt the pupil and the Rev. Joseph Hughes, then sole tutor, which was suspended only at the death of the latter. Nor is it probable that Foster's classical attainments were in advance of the instruction communicated at the college. We have never heard that he read profoundly in the classics, and for mathematics it is said he had no relish. He probably became impatient of the uniform routine of academical study, and preferred the freedom of consulting the bent of his

own genius. His reading lay largely in English literature, history, travels, memoirs, the essayists, treatises on mental and moral philosophy, and divinity. This enumeration does not necessarily announce anything very decided, as study. Yet all Mr. Foster's reading became study. It involved mental exertion, not to understand his authors, but to correct or improve upon them; to push further their most recondite conclusions; to refine upon their most striking remarks. Much as Mr. Foster read, and he was almost always so employed, reading was the least part of the process going on. What would the literary world give to possess itself of the trains of thought, corrective or imaginative, which rapidly formed themselves in his mind, and accompanied the course of his silent attention over the pages of our profoundest and most brilliant writers!

On leaving Bristol College in 1792, he proceeded to Newcastle-upon-Tyne, where he supplied, for a short time, as well as in some places in the neighbourhood. His movements at this period are difficult to be traced. All the information we are able to supply for the next ten years is the following:—that he resided some time at Dublin, and gave instruction to pupils, some of whom are still living, as well as probably attended some of the lectures at the university; that he thence came to Chichester and supplied the baptist church there; that after, not many months, he became stationed at Downend, near Bristol, and was pastor of the church there for several years. During his residence in that neighbourhood, he most probably became acquainted with the lady to whom he was afterwards married, and whose influence did so much to draw forth the resources of his mind in the essays which, not long after, he began to meditate.

We now reach a period from which his history is more easily followed. In

the summer of 1804, on the recommendation of Mr. Hall, he became pastor of the church at Sheppard's Barton, Frome. In one respect his position at Frome singularly resembled that of his friend Mr. Hall at Cambridge; Mr. Foster followed the Rev. Job David who had embraced Socinianism, as Mr. Hall had become successor to the celebrated Robinson. As the settlement of the latter at Cambridge was the instrument in the hand of providence to preserve that church from the infection of their pastor's errors, so by the coming of Mr. Foster to Frome, everything was done to counteract the effect of Mr. David's later ministry. All the members of the church, who had left Mr. David the moment his views became declared, and had dispersed, some to hear Mr. Saunders, and others Mr. Sibree, returned gladly to their own place of worship, to listen to the strains of evangelical truth from such a man as Mr. Foster. In his discourses he was very far from setting himself formally to refute the errors of his predecessor. Only a very few had imbibed those errors, and their influence died silently away. Yet it is in the recollection of some of his hearers that nothing could be more effective than his incidental references to Socinian views when they came in his way. Often would his scathing rebukes fall like lightning, and as instantaneously, on the tenets in question. This was always incidentally, but it was with so sure an aim at some vital part, and with such resistless effect, that if any persons infected with those opinions remained, they must either soon have retired from so terrific a battery, or have yielded to the force of truth.

Mr. Foster's continuance as pastor at Sheppard's Barton, was only for a period of two years, but they were years of the prime and vigour of his preaching. He was now forty-three years of age, and his powers at their most brilliant pitch.

His congregation, though not large, numbered many families of respectability and opulence, for whom his preaching would of course be more calculated, than for the poorer part of his audience. Yet no one laboured more than he, to reduce the expression of his thoughts to the level of the most uninformed, without sacrificing the thoughts themselves. This was a grand characteristic of Mr. Foster's preaching. Whatever was the language employed, the hearer, if competent to judge, would perceive it was the simplest in which the thought could endure to be expressed. He would often be most successful in seizing and kindling the attention of the least intelligent of his hearers. Yet his ministry, amid the population of a provincial town, and unaided by what is attractive to such a population, a loud and powerful delivery, was not adapted to draw a large audience. By those who heard him, he was appreciated and beloved. It may be added, that he was singularly endeared to the poor of his flock, and often gave them his society. Nor did he practice this as a sort of condescension. He had no idea there could be condescension in the case. He revered man as man, and the distinctions of rank or opulence which overbear the self-respect of ordinary minds, never probably excited any feeling in his, but were contemplated with simple indifference. It will be easily believed that his society was valued in those cultivated circles, where his unequalled powers were appreciated and admired. But the greatest satisfaction of his friends was to witness the piety of his character, a piety which was not eclipsed by his genius, but which controlled and directed its exertions. Yet had he his friendship also among persons in moderate or humble circumstances, and amongst the poor of his flock. Letters are now before us written in a strain of tenderness and sympathy to the family with whom he lodged,

such as friendship alone dictates. It would be a singular treat unquestionably to meet Foster at the table of one of his wealthier friends, listened to with avidity by all, yet not without some apprehension, if strangers were of the party, lest he should sport some of his occasional sallies, on politics civil or ecclesiastical, and by some unanswerable stroke of satire or wit, assail the whole fabric of "things as they are" in church or state. But it would be more interesting still to follow him to one of the abodes of his poor people, where he would be seated at the round deal table taking his tea with an aged couple! To witness the perfect content of the mighty magician of thought with these poor members of his church! The entire enjoyment of his talk or rather gossip with them! His interest in their little affairs, not affected, but sincere, and for the time, engrossing! His respectfulness and kindness! His sympathy in their trials and griefs! He commonly took a small parcel of tea with him, and requested his poor friends to make him a good cup; and after spending great part of the evening with them, wholly as one of themselves, he would slide a half crown piece under the cup, and kindly take his leave. These details may seem insignificant or undignified, but to us they throw so true and genuine a light on the heart of such a man as Mr. Foster, that we cannot but attach a value to them. The great writer with whom Dugald Stewart, or Sir James Mackintosh, or Parr, would have coveted to spend an evening, was one of the most simple-hearted and accessible of beings, familiar as a brother with any member of his flock, in whose piety he had confidence. It may be mentioned, as further evidence of this feature of his character, that to the last, and after nearly forty years separation, he remembered the names and circumstances of his poor friends, and would ask in the

most kind manner respecting their affairs. Whenever he visited Frome in later years, one whole day or more would be devoted to visiting his poorer acquaintance; and to each, if necessitous, he usually made some present.

During this period of Mr. Foster's pastorate at Sheppard's Barton it was that he composed his essays, which first made him known as an author to the world. He then lodged at the ancient looking house near Rook Lane Chapel, where the excellent Sibree preached. To the vestry of the chapel he had free access, and there, removed from interruption and noise, he composed much of his essays. The history of these essays is generally known. They were addressed, in the form they now appear in, to the lady to whom he had been some time engaged; and, in fact, were written at her request. When completed, he took a journey to London, and negotiated with Longman for their publication. Their appearance speedily drew the attention of the literary world. They gave example of a new and profounder vein of thought than had of late been current. Retaining the free and variable form of essays, they gave specimens of sustained investigation worthy of the elaborate treatise, blended with a colouring of fancy richer than the poetry of any author since Milton. A sort of classical style, wordy but not inelegant, had become so current, since the publication of Johnson's writings, that as Cowper says of Pope, every writer had his tune by heart. It seemed impossible to write after any other manner. The native freedom and fire of Hall's own genius seem, at times, arrested by the prevailing influence. Confessedly the greatest master of composition this nation has produced, and placed at the head of English writers, by the suffrage of the most consummate judges, his style of composition yielded not a little to the Johnsonian manner and march of sen-

tences. This remark applies, however, not to his first compositions, nor his very last, but to some of the intermediate productions of his pen. Mr. Foster more effectually broke through the spell. Without discarding the classical use of single words, he broke through the dull uniformity of the established structure of sentences, and of the iambic rhythm at the close, as exemplified by such rhetoricians as Blair. He permitted his thoughts to cast themselves in any form or measure they chose, consistent with the perspicuous and forcible expression of his meaning. He had a hearty aversion to what he called the making sentences by rule. Whether he carried this negligence to an extreme hurtful to perspicuity and compactness of expression, on some occasions, may admit of question. The style of composition in his treatises on Popular Ignorance, and Missions, is far more uncontrollably vagrant without rule, than that of his first publication; or of his last, the preface to Doddridge, and even the character of Hall.

The essays on "Decision of Character," &c., came out in 1805, in two volumes, duodecimo. Nor was it long before reviewers began to give the note of applause to the public. But one review outweighed all others in Mr. Foster's estimation, not merely on account of the generous eulogium it bestowed, but on account of the superior beauty of the piece itself, as well as the eminence of the critic,—a consummate judge, if ever there was one, of fine writing. This was the article written by Mr. Hall in the *Eclectic*, an article which Foster read with unsuppressed exultation, observing to a friend at the moment, "if one had done nothing else but draw such an article from Hall, it would be something." Such were the feelings of mutual admiration which possessed these great men. Nothing can be more noble than the tone of Hall's review, in which the exceptions taken

to parts of the last essay (on the use of scripture language) attests the sincerity and value of the reviewer's praise. When, at the distance of five and twenty years, on the death of Mr. Hall, his great rival in the lists was solicited to pro-

nounce on his "character as a preacher," he raised a monument to his fame which, notwithstanding, and almost in consequence, of the strictures at the close, surpasses in effect all the vocabulary of unmeasured eulogy.

(To be continued.)

NOTES OF A NEW YEAR'S SERMON.

BY THE LATE REV. JOHN FOSTER.

Preached at Frenchay, January 6th, 1833.

"Boast not thyself of to-morrow."—Prov. xxvii. 1.

WE have too many occasions for observing how men will most readily acknowledge a thing to be true, and very important, and yet are not practically influenced by it—

—But, how *wrong* this is!—

—Yes, and they will acknowledge THAT too; and still—still—

Nothing more instantly admitted, and by every one, than the uncertainty of future events. Does any body deny it? [Does any one say], There can nothing happen to me this day, week, month, or year, of any consequence, but what I know of before hand? And yet, with what a strange confidence we are apt to *reckon* on future time; i. e. on *to-morrow*, in the large sense (for we are not to confine it strictly). Many do not hesitate to boast literally—SAY expressly, without any thought of a doubt, what they shall do, or obtain; would make light of any one's admonition, "Say, if the Lord will, if you shall live, if providence permit or assist, *if* no one thing happen of a hundred that might happen, to prevent you." Thus there is the plain direct boasting in words.

Struck at hearing instances! How often it happens that men have occasion to *remember* those vain words!

† But there may be the sin of boasting when it is not in words—

—The vain *presumptuous feeling*.

Now all have entered on a new year—it would be a striking thing to know *what proportion* of people confidently reckon seeing the *end* of it, in a city, village, large assembly, but almost *all* do so—few excepted, but those who are in the very last feebleness of old age; and those in extreme illness—not more than *one* in *many hundreds*. How is it, as to this, in the present assembly? Now if we could know how many will, at the end of the year, have been deceived in this their confidence!—Think of the beginning of the *past* year (when the *cholera* had not come). At the end of *this* year, there will be a very serious difference between the number of those who *will* see it, and those who are now confident they shall. Will any one say, "Those who are appointed *not* to see it *should* not be confident that they shall."—

—True; but *who* is to know?—

—On many of them there is no sign or mark to foretell the one thing or the other; nor is the book of divine appointment open to us. God has set *his* positive *mark* on a certain number, though invisible to us, not to see the end of the

year. And since no one can *know* but he may be one, no one should live as if he were sure he should see the end of the year—

—Young persons especially are very apt to quite secure in this confidence.

—There is many a young person *now* looking with almost a *contemptuous* pity on some poor feeble old person, while yet the appointment is, "*you are to go, he to stay.*"—Instances within each one's knowledge, yet the confidence not shaken—

—Just as assured as if God had sent forth a declaration, the 1st of this year, that every young person who sees the beginning shall see the end.—

—How many will prove to have been mistaken, of fifteen, or eighteen, or twenty, or twenty-five? And then what becomes of that which they *think they shall* do next year?—

†† Persons in strong health are very prone to this feeling that *boasts*; i. e. make quite sure of its long continuance; and confidently on activity and pleasure *ever so long*!—

—And *they* do so, *though* nobody wonders if the *contrary should happen*—

—For how easily a cold, fever, sad accident; and sickness, pain, languishing, death!—

—Let the persons now in high health *recollect* the instances they have themselves known or heard of during the past year, and boast;—and then consider that they are so liable to the same that *nobody will wonder* if it happen to any of them.

In *worldly pursuits* there is the same thoughtless confidence which amounts to the sin in the text.

—Confident of what they shall perform or gain within the year—

—Complete some plan, successful in some employment or undertaking, get full possession of some desired advantage, make some journey of profit or pleasure.

Many are in this full confidence at the beginning of this year. Now consider, many were so at the beginning of the past year, *AND!* what are *now* the reflections of no small number of them?

—Some who were grasping at more, have lost all—

—Some who were prosecuting a business find it all broken up—

—Some fallen sick, and can do nothing—

—Some lost the friends on whose aid they depended—

—Some obliged to leave their convenient places of abode—

—Some suffered by the craft, or wickedness, or carelessness of others—

—Some gone on journies and never come back—

—Some gone on the sea and perished—

—Some had their property destroyed by fires—

—Some were building houses, and died before they were finished.

—Now, with all this in remembrance, shall any man look with a bold perfect confidence to the end of *this* year?

No disappointment or calamity *can* happen to *me*. Why cannot it?

†† Shall name only one more thing which partakes of the same sin—

Many who disregard their best interests, religion, *now*, are quite confident they shall at a future time *do the contrary*—

—But what *makes* them so sure of that? Will they *better like* seriousness, repentance, prayer, self-denial, &c.?

—Better informed of the worth and danger of their souls?

—Less regard the ridicule of the worldly and profane?

—Be more convinced of the uncertainty of life?

But besides, if life should be cut off before the promised time shall come—what then? What sort of plea will it be before the bar of the Judge? *I would*

have repented, &c., if I had but lived a little longer.

†† Such considerations *should* suffice to persuade us out of the sin and folly in the text.

—Should enforce on us,

—Not to forget or disregard the sovereignty of God—

—An habitual humble reference in all things to his providence, a sense of dependence—

—An immediate, serious, resolved attention to our highest duty—

—Repentance and shame for our past presumption—

—An anxiety to be *each day* in such a state that *whatever* may happen, “to-morrow” it may be well with us—

—That we should never throw on to-morrow, the duty which belongs to to-day.

THE CELESTIAL RAILROAD.

BY NATHANIEL HAWTHORNE.

Nor a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle, and set out for the station-house. It was my good fortune to enjoy the company of a gentleman—one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest shareholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and,

at a short distance from its outskirts, passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable either to sight or smell, had all the kennels of the earth emptied their pollution there.

“This,” remarked Mr. Smooth-it-away, “is the famous Slough of Despond—a disgrace to all the neighbourhood; and the greater, that it might so easily be converted into firm ground.”

“I have understood,” said I, “that efforts have been made for that purpose, from time immemorial. Bunyan mentions that above twenty thousand cartloads of wholesome instructions had been thrown in here, without effect.”

“Very probably!—and what effect could be anticipated from such unsubstantial stuff?” cried Mr. Smooth-it-away. “You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts

from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down, in a very formidable manner; and, in spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the station-house. This very neat and spacious edifice is erected on the site of the little Wicket-Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway; and, by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach. The reader of John Bunyan will be glad to know, that Christian's old friend Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket-office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in the dispute, I shall merely observe, that, so far as my experience goes, the square pieces of pasteboard now delivered to passengers, are much more convenient and useful along the road than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers were already at the station-house, waiting the departure of the cars. By the aspect and demeanour of the persons, it was

easy to judge that the feelings of the community had undergone a very favourable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burden on his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighbourhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burdens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the baggage-car, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket-Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims,

while knocking at the door. This dispute, much to the credit as well of the illustrious potentate above mentioned as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the station-house—some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the railroad!"

"Why, no," said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brake-man; but to tell the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable

contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from his own mouth and stomach, as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I.—"What on earth is this! A living creature? if so, he is own brother to the engine that he rides upon!"

"Poh, poh, you are obtuse!" said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to man-age the engine; and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers, in the old pilgrim guise, with cockleshell and staff, their mystic rolls of parchment in their hands, and their intolerable burdens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many

pleasant gibes and a roar of laughter; whereupon, they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten fold more obstreperous. Apollyon also entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the footpath still passes his door; and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burden fell from his shoulders at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burdens were

rich in many things esteemed precious throughout the world; and, especially, we each of us possessed a great variety of favourite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favourable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of a most admirable architecture, with a lofty arch and a spacious double track; so that, unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have the kindness to entertain pilgrims there."

"Young ladies?" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry, and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

THE STUDY OF THE SCRIPTURES.

MR. G. B. PARSONS, late missionary to India, having been whilst in his native land, more benefited usually by connected expositions of scripture, than by sermons on detached passages, commenced, chiefly for the benefit of the people to whom he ministered, the preparation of an expository course on the epistle to the Colossians. In this em-

ployment he spent a portion of every day, while his bodily health was declining. The exercise, says his biographer, had the most delightful effect on his own mind. Often would he exclaim, "If I am never to deliver these discourses to others, I am abundantly blessed in the light and joy which are daily poured into my own bosom."

A HINT TO THE READERS OF USEFUL BOOKS.

I WILL here mention, says the biographer of the Rev. Henry Venn, a striking instance of the wonderful manner in which God will sometimes supply the wants of his servants when they duly trust in him. At a period of very pressing difficulty, when a tradesman was importunate for the payment of his bill, Mr. Venn had no resource left but with earnest supplication to make his wants known unto

God; and while he was upon his knees, a letter was brought enclosing a bank note of £50, with an anonymous address, saying, "Having received great benefit from your 'Complete Duty of Man,' (which was just then published), I beg you to accept this small acknowledgment." Mr. Venn could never discover to whom he was indebted for this seasonable benefaction.

TIME AND ETERNITY.

Hast thou number'd the drops of pearly dew
That shine in the morning's roseate hue?
Hast thou number'd the stars that nightly glow,
Or counted the leaves of the forest that blow?
Hast thou number'd the flowers of earthly bloom
That lade the breeze with their sweet perfume?
Hast thou gazed on the sun's departing beams,
And thought on thy childhood's golden dreams?
Hast thou walk'd 'mid the autumn leaves sear and dry,
Emblem of all that must fade and die?
Hast thou reckon'd the days of the years gone by,
Or number'd the dead that silent lie,
Wherever the foot of man hath trod,
In their graves underneath the verdant sod?
Hast thou gone far adown to those gloomy caves,
Where dead men sleep in their ocean graves?

Hast thou roam'd through the deep sea's wide domain,
 And counted the links in the victor's chain?
 Hast thou number'd the sighs that sad hearts have heaved,
 Or the garlands of cyprus that grief hath weaved?
 Hast thou counted the drops of the deep, deep sea,
 Or number'd the billows, how many they be?
 Hast thou reckoned the living and called them o'er,
 Of every nation, and tribe, and shore?
 Hast thou counted the sands that have yet to run,
 Ere earth shall see her last rising sun?
 Now add together the mighty sum
 Of things past, present, and yet to come.
 But fast as the gathering numbers swell,
 There are numbers yet that no tongue can tell.

No, not by earth, or air, or sea,
 Can ye measure the days of eternity;
 The time of all that hath ever been,
 Which the ear hath heard, or the eye hath seen;
 Not a seraph's eye with its piercing *sight*,
 Can glance to the verge of that realm of light;
 No wing can that region wide explore;
 No tongue count its mighty wonders o'er;
 Its circumference compasses all things round,
 But in God alone is its centre found;
 No arm its length or its breadth can span,
 Its measureless height no eye can scan;
 No line its fathomless depth can sound,
 Nor measure its mighty circle round.
 Go ask its age of the years gone by,
 "From eternity past," is the stern reply;
 Go ask what its future age shall be,
 And the voice re-echoes "Eternity."
 This, this is the chorus deep, loud, and strong,
 Of Heaven's high and majestic song,
 While the regions of darkness from shore to shore,
 Unceasingly echo, "for evermore!"

It comes, it comes, for in yonder sky
 Are signs that proclaim its coming nigh;
 And the silent years as they onward glide,
 Bear us along on their rapid tide,
 And soon the waters of Time will be
 Lost 'mid the waves of Eternity.
 Where is the year just now pass'd away,
 Whose funeral knell seems yet to say,
 "We shall meet again at the trumpet's call,
 When the rocks shall flee and the mountains fall?"
 At that great dread hour of destiny
 We yet shall meet, when from land and sea
 The dead shall arise and together stand
 With the living of every tribe and land,
 A countless host, near the great white throne,
 And be judged by Him who sits thereon;
 We there shall meet—the hour is nigh;
 For perchance "this" may be thy year to die!

REVIEWS.

Anglo-Catholicism not Apostolical. Being an Inquiry into the Scriptural Authority of the leading Doctrines advocated in the Tracts for the Times, and other Publications of the Anglo-Catholic School. By WILLIAM LINDSAY ALEXANDER, M. A. Edinburgh: 8vo. pp. 445. Price 8s.

IN the autumn of 1833 a penny tract was published, entitled, "*Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.*" This was the first appearance of that bubbling fountain of theology, which has since sent forth its streams so copiously as to overspread the land. There had, however, been some preparation made for this harbinger of the new movement; the cry had been sounded loudly in ecclesiastical ears, "The church is in danger." A few enterprising, energetic, and influential individuals, belonging to the university of Oxford, had frequently met, and deliberated, and determined to make an effort to awaken the whole "church as by law established," to a united and mighty effort in resistance of all the innovations which, it was feared, might ultimately divest the church of its few millions of annual income, deprive the successors of the apostles of their peerages and their palaces, abolish all clerical braminism, open the universities to the nation at large, and place that church on its own resources, like other communities of Christians. Missives were sent throughout the kingdom, meetings of clergy were held, addresses were presented to episcopal authorities to bring them forward as leaders of the host; and it was resolved that so powerful an agent as the press should not be neglected. The first tract was widely distributed; its contents fell like seed into ground prepared for it, and it was soon followed by others, till more than six volumes had been produced, and No. 90 crowned the whole.

Gradually the theological system of the tracts and their authors was unfolded. The bishops were flattered by the extensive powers and the profound obedience which were claimed for them; the clergy

could scarcely look with indifference on a system one great object of which was to exalt the priesthood, as the only dispensers of God's grace; all the members of the Church of England were assured that they and they only, as far as these realms are concerned, constitute the church of Christ; sacraments which could be duly administered only in the Church of England, were declared to be the source of all grace; from the neglected folios of patristic lore authorities were produced for doctrines and practices which had long been rejected as popish, and tradition was placed by the side of scripture as its necessary expositor and a joint rule of faith. And as the development of the system proceeded, fasts, and penances, and ritual observances, and the honour of saints' days, were strongly urged; the Roman catholic church was recognised as a sister or mother, and though blamed for carrying some things too far, was extolled as possessing advantages of which the Reformation had deprived the English church, while protestantism was denounced in unmeasured terms, and fierce anathemas were poured upon it.

In the rubric, the church services, and the catechism, a great many of the elements of this system were found; but other principles were drawn from the Nicene church, and it was an avowed object, not to bring back the English church to the standard of the reformation, but to modify and alter the reformed church till it should resemble the church of the fourth or fifth century.

But all this while the new, or the revived system, was without an appropriate name. It was not high churchism, nor low churchism, nor Erastianism, nor evangelicalism, nor popery. Some called it "church principles;" but this was not sufficiently specific; it was "tractarianism," as being the theology of the Oxford Tracts, but this was rejected by many of its advocates and leaders; it was "Puseyism," and perhaps it has been more generally known by this appellation than any other. But though Dr. Pusey has appeared prominently among its defenders, he was neither one

of the originators of the movement in its favour, nor has he been at any time the master spirit by which it is animated and guided. Mr. Alexander has adopted a term perhaps as unobjectionable as any, that of "ANGLO-CATHOLICISM," which, though some objections may be against it, has this advantage, that it may be used by an opponent without offence. It is intended to specify a system, which assumes as its basis the existence of a visibly organized society, within which only grace is dispensed, and the blessings of salvation are enjoyed, of which great confederation the English church forms an integral part.

But whatever be the name by which this ecclesiastical system is to go down to posterity, its appearance on the great theatre of human affairs, what it has already done, and what it promises yet to accomplish, is an event which may justly be considered among "the signs of the times." Within the course of ten years it has produced a change in the spirit and working of the established church, unequalled in its importance and probable results by any ecclesiastical movement of modern times. Its influence is not confined to England; it extends to our most distant colonies, and in every part of the world where British residents are found or our language is known, its effects are seen and felt. Across the Atlantic, throughout the United States, in Canada, and the islands of the west; beyond the Pacific, in Hindostan, and in the Asiatic isles; in the highest latitude of the north occupied by British colonists, and in the most distant portions of the southern hemisphere to which our population has emigrated, its working is apparent. The attention of all Christendom is excited by it, from the triple-crowned dignitary of Rome to the humblest village pastor. Protestants of all denominations and all countries regard it with amazement as a fearful portent, and Roman Catholics, hailing it as the morning star of a bright and glorious day of papal splendour, in which, as in times of yore, England yet shall shine, take new courage, and redouble their efforts and their prayers for the recovery and restoration of this long-lost province to the dominion of the pope.

We perfectly agree, therefore, with Mr. Alexander in the importance which he attaches to this great controversy.

"The influence of the struggle does not terminate with the church of England; it touches every sect and party in the empire; it affects the substance of our religion, and the dearest of our civil rights. Divested of circumstantialities, the great question at issue is simply this: Does Christianity depend upon the church as a visible body, or does the church depend upon Christianity? In other words, is it the church—existing by the preserving care of God, endowed with mysterious and supernatural power over the destinies of men, and whose ever-vital nucleus is found in the clerical order, by the members of which her order is preserved, her unity manifested, and her power dispensed—Is it the church thus constituted, which conveys salvation to man? Or do men, by obtaining salvation, each one for himself, by the reception of God's offer of mercy through Christ, constitute, by their spiritual union with Christ, the church of God, which is holy, catholic, and invisible, and by their outward fellowship with each other, such churches as Christ has appointed to exist visibly on the earth? This is the great question at issue, which must be justly apprehended, and fairly dealt with, before this controversy can even approximate to a close. Now a question like this goes obviously to the very bottom of our religious and ethical systems. Upon the decision of it rests the entire complexion of our Christianity, as well as of our views of society and life. The questions, How may I know religious truths? How may I be saved from guilt? How may I serve God? What are my duties as a man, as a relation, as a subject? What should be the main object of my thoughts and pursuits here? These and other questions, no less important, will all receive different answers, according as we adopt the one or the other of the two views of the church as above indicated. Where such questions are involved there is no party, there is no individual who is not interested in the discussion."—*Preface, pp. iv., v.*

We were very much surprised at the singular want of his usual sagacity and discrimination, in the author of *Ancient Christianity*, in a remark made by him respecting the opponents who might effectively attack the errors of tractarian theology. It is not merely that he supposes that but few of the nonconformists have "any direct acquaintance with the Greek and Latin divines," but there is, he states, an "unfitness of any class of dissenters to engage in controversy with the writers of the *Tracts for the Times*," inasmuch as their own system is so assailable that they are "more likely to get

credit by standing off from the fray, than to reap advantage by taking a part in it.* If it were a question which merely affected the interests of the establishment, dissenters might with propriety stand aloof, but if the most sacred interests of truth, and the spiritual welfare of their fellow-creatures, are deeply involved in the controversy, is it not an imperative duty on all who possess the requisite learning and talent to stand forth for "the defence of the gospel?" If any persons are disqualified from grappling with this heresy, it is surely those who are bound down to those creeds, and services, and rubrics, and to that catechism, on which in a great measure the Anglo-Catholics rest their defence, and which, in the judgment of most impartial persons, give them an advantage over their opponents in the same church. What has the conscientious dissenter to fear in any conflict of this kind? Why, forsooth, that the "unchecked democracy" of his "church government" will suffer! Not that he is likely to lose a snug rectory, or comfortable fellowship, or the prospect of a second living, or the hope of a deanery, or a prebendal stall, or, as seen in the distance, a mitre and a palace, but that some part of his church polity will be found to be unscriptural. If this can be proved, the sooner the better; if the Oxford divines can show that those principles which place us in an inferior caste, expose us to perpetual annoyances from a haughty priesthood, shut out our children from the advantages of Oxford and Cambridge, and compel us, in addition to all the burdens of a state church, to support our own ministers and religious institutions of every kind—if they can show us that these principles are incorrect, and all our scruples about religious establishments needless,—and if this is to be the issue of entering into controversy with the errors of tractarianism, then there is the strongest inducement at once to commence the conflict, as gain,—temporal and spiritual gain,—will be the result. We should like to know what advantage the author of "Ancient Christianity" has gained in this controversy by having quitted the ranks of dissent to enter the precincts of a state church; we look for it in vain in that work for which we sincerely thank him, and on which probably

he expects that his future fame will principally rest. And equally in vain do we look for any disadvantages which Mr. Alexander sustains in this controversy in consequence of his nonconformity; it deprives him of no lawful weapon, it does not in the least unnerve his arm in wielding "the sword of the Spirit, which is the word of God," nor does it disturb the free exercise of his logic.

Mr. Alexander is, in many respects, just such a man as should enter this arena; his temper is candid, his spirit truly Christian, his acquaintance with the fathers and with ecclesiastical antiquity considerable, his style clear, and his logic close and searching. Unlike some who declaim strongly against "Puseyism," he well knows what it is, not from report, but from a personal and extensive examination of the writings of its leaders. It is not the design of our author to notice all the minor peculiarities of this system, his attention is directed to its great fundamental points, which he thus announces.

"The questions which will fall to be discussed respect the following points:—The rule of religious faith and practice; the catholic church; the functions and claims of the clergy; the means by which men become Christians, and especially the ground of a sinner's acceptance with God; the end of the Christian life, and the means best adapted for securing that end. On all these vital points, errors of a most pernicious kind seem to me to be entertained by the advocates of Anglo-catholicism, as I hope to be able to show in the course of the present inquiry."

—Page 17.

On the rule of religious faith and practice Mr. Alexander enters at large; to this portion of his work upwards of one hundred pages are devoted; and in it he proves, we think, with great clearness and success, that in the apostolic church there was no creed or formula by which the scriptures were interpreted, and that the early Christian fathers are entitled to no such deference as that which is claimed for them. The authority of tradition is also ably disposed of, and the right of private judgment fully established.

The nature of "the church" is then ably discussed. Mr. Alexander sets out with discriminating between "*a church*" and "*the church*;" and proceeds to show that there is no visible church in the

* Ancient Christianity, p. 10.

sense in which catholics use the term ; that is, that there is not, that there cannot be, any perceptible organized society, any visible confederation of men on earth, entitled to the appellation of *the church*.

In investigating disputed passages of scripture, Mr. Alexander generally appears to great advantage ; his criticisms are for the most part valuable, his reasonings clear, and his conclusions satisfactory. In some instances, however, we must confess he has failed to produce conviction in our minds. In this chapter, among other passages of scripture, he examines the words of Paul in 1 Tim. iii. 15, which are adduced by catholic writers to prove that the church is a visible incorporation : "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The former part of this passage, and the argument founded on it in favour of catholicism, Mr. Alexander disposes of in a very satisfactory manner. The same may be said of the first part of his reasoning on the latter clause. He shows that, admitting that the apostle here speaks of the church as "the pillar and ground of the truth," it does not follow that an outward and visible incorporation is intended by it. "It will still be competent for us to affirm, that what the apostle here refers to is the body of Christians as such, really though invisibly united to each other, and concerned in common for the principles which in common they hold."—*P. 159.* But when our author endeavours in the next place to prove that these words have no reference at all to the church, we certainly hesitate to adopt his conclusions. We are aware that some critics of high reputation, principally among the moderns, have proposed to alter the punctuation, and by connecting the last clause of the 15th verse with the next, to make "the pillar and ground of the truth" to be "the great mystery of godliness, God manifest in the flesh," &c. "The sense," says Bloomfield in his *Recensio Synoptica*, when referring to the proposed alteration, "yielded by the ancient punctuation is better ; and it is surprising that any who have any knowledge or experience in Greek literature, would tolerate so harsh a construction." But Mr. Alexander doubts whether it is "correct," or "intelligible," or "accordant with scripture," to represent the church "as the

basis and support of Christian truth." To us it seems perfectly intelligible that the church of Christ, the whole body of those who believe, are the maintainers and supporters of the truth. Nor do we see any obvious incorrectness in such a representation. What existence can Christian truth have in the world without minds by which it is received, and in which it dwells? Are not believers the repositories of the truth, the selected instruments of maintaining and propagating it? And is not this "perfectly in accordance with the whole testimony of scripture?" We know not a single passage which is opposed to it. Were not the seven churches in Asia presented in vision to John by the emblem of seven golden candlesticks, intended to sustain a light? Were not the Philippians exhorted to "shine as lights in the world," by "holding forth the word of life?" And is it not the duty of the church, and of all the followers of Christ, to appear as the light of the world? And what is the light which they hold forth, but the truth and purity of the gospel? We see not in this interpretation the least concession to those who contend that the church of God is a visible incorporation ; it is the whole body of believers in whom the truth is found, and by whom it is maintained and extended ; and in our author's own words we say, that "this may be realized without resorting to the expedient of a vast outward confederacy." Nor do the philological reasons advanced appear to us to be at all sufficient to disturb the present reading, and by altering the punctuation to change the meaning of the words. And without this superfluous criticism, we are "justified in concluding that this vaunted bulwark of the doctrine, that the catholic church of Christ is necessarily one visible body, gives that doctrine no real sanction or solid support."—*Page 163.*

Our author has also, we think, signally failed in some of his criticisms, when disproving the doctrine of baptismal regeneration. There is frequently a confounding of the literal and metaphorical meaning of a term, which is somewhat surprising in a writer of so much perspicacity of mind. "*Real*" baptism and "*ritual*" baptism are placed in opposition. That is, the administration of the ordinance is *not* real baptism, but the renewal of the soul by the influence of the divine Spirit is ! Now we venture to

affirm, that the *latter* is not real baptism, but the *former* is. It is most assuredly the rite that is baptism; and whenever the term is applied to anything else it is only in a metaphorical sense. It is probably owing to this logical legerdemain, by which the literal and the metaphorical seem to change sides, that Mr. Alexander feels obliged, when speaking of the Christian ordinance, to use some additional term of description; it is *ritual* baptism, or more frequently "*water baptism*." Such a mode of speaking, however, was quite foreign to the sacred writers; by baptism they meant the ritual use of water, unless when they employed the term in such circumstances as required a metaphorical application of it. But Mr. Alexander has, it seems, adopted the new hypothesis of Dr. Beecher, and he affirms that "*βαπτίζω*, as used in the New Testament, denotes to *cleanse* and *purify* generally, in whatever way, and by whatever means, that may be effected." And he sets out with laying it down as a fundamental point, that "the word (*βαπτίζω*) as used by the sacred writers, does not necessarily imply the *application of water to the person*."—P. 293. It might just as well be said that eating, as used by the sacred writers, does not necessarily mean the reception of food into the body. Who does not know that baptizing, and washing, and eating, and drinking, and a thousand other words, are sometimes used in a metaphorical sense. So that this leading position, unless it contains a concealed fallacy, is only a pointless truism.

On the subject of baptism Mr. Alexander makes concessions, in honour "of the Christian fathers," which not even his Catholic opponents will thank him for or receive. This Christian ordinance he ranks among the things which he thinks, "no man will affirm that they are *prescribed* in the New Testament," p. 73. But have not the great majority of the Christian world always believed and affirmed this? Do they not now believe it? When our Lord, giving commission to the apostles to evangelize the world, enjoins on them to "teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost"—when, authorising them to "preach the gospel to every creature," he declares that "he that believeth and is baptized shall be saved"—when he adds in immediate connexion with the

injunction to baptize, "teaching them to observe all things whatsoever I have commanded you," does he not prescribe baptism as a standing ordinance in his spiritual kingdom? Will Mr. Alexander find many who will concur with him that "all that we can say concerning them (including among "*them*" the ordinance of baptism) is that we can trace them up through the early church to the days of the apostles," &c., and that "for the first step of this process we are obviously indebted to the fathers?" Pp. 73, 74. If Mr. Alexander has in his eye the baptism of infants we can understand him, and there are many catholics as well as protestants who will agree with him; but as he has stated it, it appears to us a very strange assertion. He might, we think, even as a pædobaptist, have taken better ground; but, in our opinion, he has injured his argument by unnecessarily employing ingenious plausibilities, the fallacies of which his acute and learned opponents will not be backward in detecting.

The criticism on Acts xxii. 16, respecting the baptism of Paul, is also very unsatisfactory.—Our author must permit us to say, that it is unworthy of himself. "Paul had, before his conversion to Christianity, been a pious Jew, and doubtless had both sought and found forgiveness of his sins, through the same channel by which, to the saints before Christ's appearance, that blessing had flowed," p. 312. This is astounding! Saul of Tarsus, the bitterest foe which either Christ or Christianity had, "a blasphemer, a persecutor," an incarnation of furious bigotry, "breathing out threatenings and slaughter,"—in a state of justification and acceptance with God, "having both sought and found forgiveness of his sins!" We could as easily suppose the conductors of the inquisition, or those who lighted up the fires of Smithfield, to be devout men who "had both sought and found forgiveness of their sins," at the very time that they were perpetrating their inhuman atrocities. The object of Paul's baptism, according to Mr. Alexander, was this; by his blasphemy and persecution he "had brought a grievous stigma upon his character in the estimation of the Christians," and this it was desirable that he should remove by being baptized!

We have made the preceding remarks with regret, but justice required the frank and candid expression of our opi-

nion. And we have made them with the less regret, as there is so much of real excellence in Mr. Alexander's general style of writing and reasoning, and his reputation as an able theologian is so well established, that he is in no danger of material injury from the friendly notice of a few defects. And we trust it will be considered no breach of charity when we say that the practice of pædobaptism is and must be a disadvantage to those who enter the lists with catholicism.

Mr. Alexander scarcely ever appears to more advantage than in detecting a latent fallacy, and in unravelling a web of sophistry. Numerous instances of this might be quoted; and as an exemplification of the skill and sagacity with which this is done, we might refer to the manner in which he disposes of an argument brought forward with much ingenuity by Mr. Keble to the effect, that "the practice of our courts of justice in regard to the common or unwritten law of the realm" is "analogous to the unwritten tradition of the church." *Pp.* 87, 88.

The whole chapter on "The Claims and Functions of the Christian Ministry," occupying nearly one hundred pages, is most ably written. Under the searching scrutiny of our author, the apostolical succession becomes a mere figment of a superstitious fancy and an over credulous mind, greedily caught at by clerical ambition; and the priesthood of the clergy, an ecclesiastical vanity, indicating childish weakness, pitiable ignorance, or religious imposture. With an extract from the close of this chapter we shall conclude our notice of a publication which has given us much pleasure, and which we cordially recommend to the attention of our readers, as one of the very best works that have yet been produced on the subject.

"Satisfied of the utter futility of those high pretensions which the catholic clergy advance, I fall back upon the simple institutions of the apostles regarding the pastoral office, and claim for all who, according to these institutions, have the oversight of Christian congregations, whatever of dignity, of authority, and respect, be-

longs to the Christian minister. Did we not know the strong bias of the human mind towards that which is outward and carnal, in preference to what is spiritual, we should deem it strange that any should be found inclined to add to that office authority and sanctions of the kind we have been endeavouring to invalidate. To occupy the first place in a congregation of Christian men; to be trusted with the oversight of their individual and collective spiritual interests; to be looked up to by them as their instructor in the truths of the Bible, their adviser in questions of duty, their leader in every good, virtuous, and holy enterprise; to be confided in as their friend and director in the hour of difficulty, adversity, or danger; to be appealed to as the arbiter of their differences, or the composer of their quarrels; to be a privileged partaker in almost every occasion among them of domestic happiness, a welcome sympathizer in every occasion of domestic grief; to be in many cases the first human being to whom the soul stricken with a sense of sin, unfolds its anxieties, and prefers its entreaty for counsel; to be the last to whom, in many cases, the departing spirit reveals its feelings, and the tongue that is soon to be silent for ever tells its thrilling tale of triumph or of dread:—to be all this is surely enough for ambition, if it be not more than enough for responsibility. To an office such as this it can bring no additional importance that the person who sustains it should be surrounded by the trappings of sacerdotal pomp, or venerated as the awful possessor of an invisible and spiritual power. By all such additions, the entire character of the office is altered, its real dignity impaired, and its main usefulness destroyed. A vague feeling of awe comes in the place of that intelligent respect with which the people should regard their minister; a slavish and demoralizing dependence on the office of the priest is substituted for enlightened and purifying submission to the lessons of the instructor; whilst the pastor himself sinks from the honourable place of the friend and counsellor of his flock, to that of a mere religious martinet, whose business it is to see that they go regularly through their appointed discipline, and whose grand aim is to maintain a dominion over their superstitious fears, which, after all, he must be content to share with the fortune-teller and the conjurer."—*Pp.* 274—276.

The Wives of England, their Relative Duties, Domestic Influence, and Social Obligations. By the Author of "The Women of England." Dedicated, by permission, to the Queen. London: Fisher, Son, and Co. 12mo. pp. 370.

The English Wife: a Manual of Home Duties. By the Author of "The English Maiden, her Moral and Domestic Duties." London: Clarke and Co. 18mo. pp. 226.

The Duties of the Married State: to which are prefixed, Observations on the True Ground of the Duty of Parents to their Children, and on its general nature and offices; with valuable Hints on the Education of a Family. By JAMES FOSTER, D.D. London: Lover; and Ward and Co. 24mo. pp. 137.

The greatest of all earthly blessings is a wife. Without a wife, Adam could not have enjoyed all the happiness of which his nature was susceptible, even in paradise; and, without a wife, none of his sons can know the full extent of that approximation to happiness, which fallen man is permitted to enjoy in our less fertile regions. "He that findeth a wife findeth a good thing," said the late Andrew Fuller to a younger minister with whom he was travelling. "That is, a good wife," rejoined his companion. "No," replied Mr. Fuller, "you spoil the text: it is, He that findeth a wife; but it is not every woman that a man marries who proves a wife."

Sorrowful experience has impressed this last fact on the minds of many who entered into the marriage state full of hope. It is of importance, therefore, that young ladies should be so trained, that when they are married they should become wives,—assistants to their husbands in the duties of life, and in the endurance of its trials. Many who occupy the honourable position, also, feel their need of guidance in the discharge of the onerous and sometimes perplexing duties of the married state, and are ready to welcome the counsels of wisdom flowing from the pen of a kind and faithful adviser. With these views the works have been written, some account of which we now propose to furnish.

The first, and by much the largest of the volumes, has this great advantage over the others, that it is the work of a lady, that lady being herself a wife. The advice she gives will be received the more readily, as it cannot be supposed to be the advice of one who is inexperienced in the feelings of a woman's heart, or whose prejudices would lead to

the exaction of more than husbands have a right to expect. At the same time we can assure every good husband that it is a book which he may put into the hands of his wife with the greatest safety. Whether it would be well for him to read it himself before he consigns it to his partner, is a question on which we have thought much; and, if we may be permitted to say so, we incline to the opinion that it would be wiser to confide in the recommendations of reviewers, and abstain from personal examination of its contents, at least till after it has been perused by the wife. Mrs. Ellis's views of the relationship, respecting which she writes, are scriptural, and consequently just. She is ready to demand for the husband all that experienced and considerate husbands would think should be required. She may be trusted to converse with the lady alone. We should not urge a husband to read the book at all, except it were at his wife's request. It has in it much of the nature of a confidential communication from a judicious female friend, on subjects of great delicacy, containing suggestions which it will be for the husbands' interest should be regarded, but which will be acted upon more freely if it be known that they have not met his eye, and that he has not been taught to look for their fulfilment as matters of duty. Good wives will, however, gain from it both pleasure and advantage. The nearer they approach to perfection, the more will they appreciate its counsels. By all young ladies who are looking forward to marriage, or deliberating on the propriety of forming a matrimonial engagement, it should be diligently studied. The topics on which it treats, principally, will be indicated by an enumeration of the titles prefixed to its chapters. They are these: Thoughts before Marriage—The First Year of Married Life—Characteristics of Men—Behaviour to Husbands—Confidence and Truth—The Love of Married Life—Trials of Married Life—Position in Society—Domestic Management—Order, Justice, and Benevolence—Treatment of Servants and Dependents—Social Influence.

"The English Wife" is a work of very different character from that entitled "The Wives of England." The topics of discussion are in many cases the same, but the manner in which they are treated is so dissimilar, that acquaintance with one does not at all supersede

the perusal of the other. We scarcely know which of the two to prefer; but we should wish every new married lady especially, to read them both. In both, opinions are occasionally expressed in which we differ from their respective authors; but it is not necessary to point them out: they relate to matters of detail, and debatable points. The principal topics of this volume are, Bridal Hopes and Joys—Family Arrangements—Domestic and Social Duties—State of Mind necessary for the due discharge of Domestic Duties—on the Care of Health—on Healthful Food and Drink—on the Care of Infants—on the Training of Young Children—Leisure Hours. Of the author we know nothing: but we imagine that he is a gentleman of leisure, who has read a good deal and thought yet more, and has been led by taste, rather than professional duty, to the study of physiology and medicine. In his observations generally, there is great good sense; and he is especially careful to caution his readers against those errors which would be physically injurious to themselves and their families. The book deserves not only to be read once, but to be placed where it may be frequently consulted.

The small neat volume consisting of selections from the writings of Dr. Foster, after an introduction on the Social Nature and Character of Man, treats, first, on the Duties of Husbands, showing that they are under obligation to yield to their wives, Love, Fidelity, Maintenance, Respect, and Instruction; and then on the Duties of Wives, namely, Scriptural Submission, Love, Fidelity, Frugality, Meekness, Modesty, and the Adornment of the Person, concluding with suggestions respecting the Education of Children.

The view of domestic felicity, and the means of its attainment presented in these volumes, should lead us to give glory to Him who made originally such excellent arrangements for the welfare of man,—arrangements which nothing but human folly has frustrated. The habitual submission of the will to divine authority, and the consequent regulation of the conduct by scriptural principles, are now, it is evident, the true remedy for the worst evils of our social state: thus it appears that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

BRIEF NOTICES.

A Pastor's Memorial of Egypt, the Red Sea, the Wildernesses of Sin and Paran, Mount Sinai, Jerusalem, and other principal localities in the Holy Land, visited in 1842; with Brief Notes of a Route through France, Rome, Naples, Constantinople, and up the Danube. By the Rev. GEORGE FISK, LL.B., Prebendary of Lichfield; Rural Dean and Vicar of Walsall. London: 8vo. pp. 461. Price 10s. 6d.

The journey in which the places enumerated in the title page were visited, was undertaken in consequence of the author's impaired health, and is published, he tells us, in order to give his congregation an idea of the way in which the eight months, during which he was absent, were spent. It will not be to his own people alone, however, that it will yield gratification and advantage; others will find in it a pleasing description of places with which it is desirable to be acquainted, given in an unaffected manner, and interspersed with such remarks as would be likely to occur, under the circumstances, to an educated and pious man. There is enough of

adventure to enliven the narrative, and give it an aspect of freshness, even to readers who have been conducted in imagination over the same ground before; and we are happy to add that there is nothing in the spirit evinced, and very little in the sentiments expressed, to which we cannot yield cordial approbation. By far the larger portion relates to countries respecting which every student of the scriptures desires information; and its perusal is adapted to produce partially in the mind of the reader the result to which the author refers as produced on his own mind by his visit to Jerusalem, when, speaking of the bible, he says, "It is true, I do not believe any of its records the more for having been in Jerusalem; but I find an indescribable freshness and reality about every narrative as I peruse it, and as I suffer my recollection to bring the scene of it before me, whether it refer to the triumphs and the glory of David and of Solomon, the vengeance of Jehovah upon a favoured but faithless people, or the wonders of redemption effected for a fallen world."

History of the Church of Scotland. From the Introduction of Christianity to the period of the Disruption. By the Rev. W. M. HETHERINGTON, A. M., Torpichen, Author of the "Fulness of Time," "History of the Westminster Assembly of Divines," &c., &c. Third Edition. Edinburgh: Imperial 8vo. pp. 304.

This is a cheap reprint of a work, one portion of which alone reached us, about three years ago, when it was first published. It is surprising that till then no continuous history of the church of Scotland had been written, though voluminous records of several important periods were well known. In this performance, great care has evidently been taken in the selection of materials and their compression; and we doubt not that it will be regarded as a standard work of great value. It abounds with facts illustrative of the mischiefs and miseries that have arisen from the meddling of civil rulers with affairs relating to the worship of God, and arrangements for the maintenance of religion. A detailed account is given of the events of the last few years, ending in the disruption last May, and the formation of what is now termed the free church of Scotland; "in which," says the author, "are still preserved entire the constitutional principles, the unfettered freedom, the vital energy, the doctrinal purity, and the spiritual fervency, that have, in its best periods, always distinguished the testimony-bearing church of our fathers."

Prize Essay on the Evils which are produced by Late Hours of Business, and on the Benefits which would attend their Abridgment. By THOMAS DAVIES. With a Preface by the Hon. and Rev. BAPTIST W. NOEL, M.A. London: 8vo. pp. viii. 39. Price 6d., sewed, 1s., cloth.

It is proved conclusively in these pages that late hours promote vice, injure health, prevent the formation of good habits, and lead to the neglect of public worship. The subject demands the attention of all who take an interest in the welfare of society, especially of females, for, as Mr. Noel observes, "the customers have this matter chiefly in their own hands." Nearly connected with it, and partly arising from it, is a practice which requires the consideration of the heads of families and Christian ministers, namely, late hours for religious services and scientific meetings. The design with which these have been instituted was doubtless, in many cases, benevolent; but the inducements they afford to young persons to pass through the streets at unseasonable hours, and the domestic irregularities they occasion, are, to say the least, very serious drawbacks upon their usefulness, and unless care be taken will cause mischiefs for which their advantages will not compensate.

Psyche, or the Legend of Love. By Mrs. TIGHE. London: pp. 164.

Mrs. Tighe was an Irish lady, born in 1773, and removed from this world in 1810. Respecting her poem, *Psyche*, if we deal quite candidly with our friends we must confess, first, that we never read any former edition of it, and secondly that as it consists of more than 4000 lines we cannot find time to read it now. But the fact

we wish to communicate is this, that it constitutes the first shilling volume of a series, coming out under the name of Clarke's English Helicon.

The Teacher's Manual. A Repository of Practical Suggestions and Biblical Illustrations. Volume I. London: G. and J. Dyer. 12mo. pp. 406.

Among the principal evils of our present social state, we reckon the extensive circulation of anonymous periodicals. Gradually acquiring an influence for the use of which no known individual or society is responsible, however inoffensively they may be conducted at first, they are always liable to be employed in a reckless manner, or perverted to injurious purposes. It is unwise to assist in getting up the steam till it be known that the conductor of the engine is a careful man, and competent to guide it.

RECENT PUBLICATIONS

Approved.*

Christian Baptism. A Sermon preached in George Street Chapel, Hull, August 31st, 1843, on occasion of the Baptism of the Rev. ANDREW JUKES, B.A., late Curate of St. Johns' Church. By CHARLES DANIELL, Minister of George Street Chapel. London: 8vo. pp. 14. Price 3d.

The Precious Blood of Christ; or, The Nature and Value of the Redeemer's Atoning Sufferings, set forth in a Discourse, founded on 1 Peter i. 18, 19, and delivered at Neath, Glamorganshire. By DAVID PUGH. London: 12mo. pp. 64. Price 1s.

The Church and its Ministers. By JOHN BURDER, M.A. London: 8vo. pp. 47. Price 6d.

The Church Catechism Considered in its Character and Tendency, in a Series of Letters to a Clergyman. By JOHN KELLY, Minister of the gospel. London: 12mo. pp. 70. Price 1s.

The Eclectic Review. December, 1843. London: Price 2s. 6d.

The Baptist Children's Magazine, Vol. v. New Series. 1843. Leicester: 24mo. pp. 376. Price 1s.

My Sunday Scholars; or, A Female Teacher's Recollections of Her Class. With a few Practical Hints to Teachers. London: (Tract Society) 32mo. pp. 172.

The Country; or, Old Michael and Young Maurice. London: (Tract Society) 8vo. pp. 168. Price 1s. 6d.

More Kind Words for his Young Friends. By UNCLE WILLIAM. London: (Tract Society) 24mo. pp. 108. Price 1s.

* It should be distinctly understood that insertion in this List is not a mere announcement: it expresses general approbation—not indeed approbation of every sentiment, or form of expression—but approbation of the design and tenor of the works enumerated. The chief reason for publishing such a list is that it is utterly impossible to allow space for observations upon a great number of works, with the titles of which it is nevertheless desirable to make our readers acquainted. In many cases also the name of the author is itself a sufficient guarantee that the work is deserving of attention.

INTELLIGENCE.

AMERICA.

BAPTISTS IN CANADA.

A recent number of the Montreal Register contains the following condensed account of the statistics of the baptist denomination in Canada.

"THE OTTAWA BAPTIST ASSOCIATION is composed of nineteen churches, containing 1161 members. According to the last report 112 persons were, during the year, added by baptism, thirty-two by letter.

"THE JOHNSTOWN ASSOCIATION contains eight churches and 455 members. During the last year twenty-six have been added by baptism, and five by letter.

"THE HALDIMAND ASSOCIATION is composed of fourteen churches and 767 members. Eighty-two have been baptized during the year, and twenty-two received by letter.

"THE GRAND RIVER ASSOCIATION consists of twenty-five churches, twenty ordained ministers, four licentiates, 1889 members, 575 were baptized last year. Two churches have not reported.

"THE BROCK AND TALBOT ASSOCIATION—(*Free Communion*)—contains six churches and 206 members. One church not represented.

"THE LONG POINT ASSOCIATION is composed of thirty-four churches and 1954 members. 363 have been baptized.

"Six or seven churches, probably not more, are not connected with any association.

NEW CHAPELS.

WOODSIDE, FOREST OF DEAN.

The new baptist chapel at this place was opened for public worship on Thursday the 9th of November. The Rev. Jenkin Thomas of Cheltenham preached in the morning and evening, and the Rev. Joseph Hyatt of Gloucester officiated in the afternoon. The collections at the opening and on the following sabbath, amounted to £47; which, with £13 promised by a friend, make the total proceeds of the opening services £60. This cause originated with the recently formed Gloucestershire association.

COTE, SHELBEAR, DEVON.

A neat little baptist chapel was opened in this village on Friday the 10th of November.

Sermons were preached on the occasion by Mr. Facey of Ashwater, and Mr. Davey of Bridestow; and on the following Sunday by Mr. Rockey of Hatherleigh. The chapel, at these interesting services, was filled to overflowing. The weekly congregations continue to increase, and it is hoped that there are indications of an approaching harvest of precious souls.

RICKMANSWORTH, HERTS.

The new baptist chapel was opened on Wednesday, Nov. 29th. Sermons were preached, in the morning by Dr. Cox of Hackney, in the afternoon by Dr. Jenkyn of Coward College, and in the evening by Mr. Stamper of Uxbridge. The other parts of the services were conducted by Messrs. Salter of Amersham, Hull of Watford, Upton of St. Albans, Ayrton and Thomas of Chesham, Fernie of Bushey, &c. In the evening, to accommodate the numbers unable to gain admission, Mr. Payne of Chesham preached in the Wesleyan chapel. Upwards of £40 were collected during the day.

GRAVESEND.

This chapel of which the foundation stone was laid on the 29th of March last by the Rev. Dr. Cox, was opened on the first of August, when sermons were preached by the Rev. W. B. Bowes, the Rev. James Smith, and the Rev. Dr. Cox, to crowded congregations, many persons being unable to gain admission. The collections were liberal, and with those of the following sabbath (when the Rev. J. Mortlock Daniell preached morning and evening, and the Rev. D. Trotman in the afternoon) amounted to £154.

The building is forty-five by sixty, of handsome elevation, and substantially built, with large vestries behind (available for school-rooms) upon freehold ground, in Windmill Street, one of the most public thoroughfares, and is vested in trust.

The contract was for £1921, besides some extra expenses for fitting up, lighting, and £315 the purchase of the ground, making together £2400 probably, towards which £850 had been received, the collections making it up £1000, and leaving at least £1400 to be raised.

An urgent appeal was made for help from individuals and from churches, especially those of the metropolis, the building being

designed for the accommodation of the numerous baptist friends from thence visiting Gravesend in the summer season, as well as for the inhabitants, of whom there were nearly 17000, whilst all the places of worship together would not accommodate more than about 4000. It was also stated that the undertaking having been commenced and carried on with a view to extend the cause of God in that increasing locality, and to promote the establishment of a baptist interest there commensurate with the importance and the spiritual necessities of the place, it could only be viewed as a new baptist interest, and that until a congregation was collected, a church formed, and a suitable pastor obtained, it would be placed under the control of a committee. We are informed that the chapel has been well attended since it was opened, that a sabbath school has been commenced, and that some have been baptized.

ORDINATIONS.

ISLEHAM, CAMBRIDGESHIRE.

On Thursday, 2nd Nov., public services were held in connexion with the settlement of the Rev. D. Rees, late of Bramley, as pastor of the first baptist church, Isleham, and the appointment of additional deacons. In the morning Mr. Cranbrook of Soham expounded the principles of congregational dissent, and Mr. Green of Walworth delivered a discourse explanatory of the mutual obligation of minister and people. In the afternoon Mr. Roff of Cambridge stated the duties of deacons, and Mr. Elven of Bury pointed out the duties of church members towards each other and the congregation. In the evening, addresses were delivered by Messrs. Slater of Fordham, and Cope of Newmarket, on religious decision, and on prayer for divine influence. Other parts of the services were conducted by brethren Lee, Hobson, Flower, and Bailey.

BRAYBROOK, NORTHAMPTONSHIRE.

Mr. Samuel Walker having laboured at Braybrook for more than twelve months, and having been successful in reviving an interest which for a considerable period had been in a languishing state, was publicly recognized as pastor of the church on Tuesday, Nov. 14th. The Rev. J. Buckley of Market Harborough, commenced the service by reading and prayer; the newly-chosen pastor then gave a brief but satisfactory account of his religious experience, call to the ministry, &c.; after which the Rev. T. Coleman of Ashley, offered the designatory prayer. The Rev. W. Robinson of Kettering addressed the minister, and the Rev. T. Gough of Clipstone preached to the

church. The other parts of this interesting service were conducted by the Revs. J. Blackburn of Foxton, H. Toller of Market Harborough, and R. Jessop of Rothwell.

KENSINGTON.

On Tuesday the 21st of November, the Rev. Francis Wills was publicly recognized as the pastor of the baptist church worshipping in Silver St., Kensington. In the afternoon there was a special prayer-meeting, at which the Rev. J. H. Evans of John Street Chapel, gave an affectionate address to the pastor and congregation, and offered prayer for the divine blessing on the union. The following brethren also engaged in prayer on the occasion:—the Rev. J. Smith of New Park Street, the Rev. C. Brake of Whitefield Chapel, and the Rev. J. Stoughton of Hornton Street Chapel. In the evening Rev. E. Miller of Chiswick read the scriptures and offered prayer, the Rev. J. Smith of New Park Street delivered an introductory discourse, the Rev. J. Stoughton of Hornton Street asked the usual questions and offered the recognition prayer, the Rev. Dr. Murch gave an affectionate and elaborate charge to the minister, and the Rev. J. Aldis of Maze Pond briefly, but eloquently addressed the church, and closed the interesting services with prayer. The chapel was crowded, and the whole of the services were of the most interesting and encouraging character.

TALYBOUT, CARDIGANSHIRE.

On Wednesday the 22nd of November, Mr. John Evans, late of the Baptist Academy, Haverfordwest, was publicly set apart to the pastoral office over the united churches assembling at Talybout and Penrhyncoch, Cardiganshire.

The Rev. E. Williams of Aberystwith delivered a lecture on the nature of a gospel church and asked the usual questions, the Rev. H. W. Jones of Carmarthen offered the ordination prayer and delivered an affectionate and talented charge to the young minister, and the Rev. J. Williams of Aberduar addressed the churches on their relative duties to their chosen pastor. The Rev. Messrs. Davies of Jezreel, Jones of Salem, and Davies of Talywern took part in the services of the day. The various meetings held on the occasion were characterized by holy feeling and sacred love.

MAIDSTONE.

On Tuesday, Dec. 5th, 1843, Mr. William Chappell, for some years pastor of the baptist church, St. Ives, Hants, was publicly recognized as pastor of the baptist church at Providence Chapel, Maidstone, Kent. Mr. J. Fore-

man of London delivered to Mr. Chappell an impressive charge, and Mr. J. A. Jones of London preached to the church. The other parts of the service were conducted by Messrs. Jones of Brosely, and Pope of Meopham:

WILBURTON, ISLE OF ELY.

In January last, Mr. John Langford, first pastor of the baptist church at Wilburton, after thirty-five years faithful labour, resigned his charge in consequence of age and infirmity. December 6th, Mr. John Dring, who was a local preacher with the Methodists, was baptized, and with two females, joined the above church. Mr. Dring, after six months probation, is chosen to succeed Mr. Langford in the pastoral office, and enters upon his labours with a considerable prospect of usefulness.

REDRUTH, CORNWALL.

About four years ago, the pastor of this church, the Rev. Joseph Spasshatt, removed to Bideford, where his labours have been attended with a divine blessing, and both church and congregation have been greatly increased. Last summer, after three years' absence, visiting his friends at Redruth, he found the church there in an extremely unsatisfactory state. A solemn appeal was made to him subsequently urging his return; and fearing that the church there might become extinct, and being himself friendly with all parties, he has resolved, after much prayer, to comply with the request, and has resumed the pastoral office in the church in which he had formerly ministered.

BIDEFORD, DEVONSHIRE.

The church in this place, though peaceful and prosperous, consisting of about one hundred members, has been left destitute of a pastor, through the return of Mr. Spasshatt to Redruth. The Rev. W. Gray, late of Northampton, has however received a unanimous invitation, and having accepted it, intends to commence his labours there on the first Lord's day in the new year.

DEAL.

The Rev. W. Roberts, late pastor of the baptist church at Dane Hill and Newick, Sussex, has taken charge of the baptist church at Deal, Kent, entering on his labours there on the 10th of December last.

RECENT DEATHS.

THOMAS DUPREE, ESQ.

The late Thomas Dupree, Esq., of Hackney, was so exemplary as a Christian and an office-bearer in the Christian church, and also in the various relations of domestic, social, and civil life, that a brief sketch of his personal history, his character, and his experience, will probably be both acceptable and edifying to the readers of this magazine.

He was descended from ancestors among the refugees who fled from France on the revocation of the edict of Nantes, and was born in Spitalfields in the year 1771. His parents were attached to the Church of England. When his education was completed, he was bound apprentice to Calvin Giecen, a man who not only professed godliness, but sometimes also preached; but a man whose conduct was not framed on the model of the Great Teacher. In due time, he was united in marriage with Miss Jane Newland, the object of his first and early attachment, who died in January, 1837, after having given birth to four sons and four daughters, of whom two girls and one boy died in infancy, the remainder having attained an adult age at the period of her decease. In 1795, Mr. Dupree received an appointment in the Bank of England, the duties of which he constantly discharged until 1838, when confirmed illness obliged him to retire. He became a member of the baptist church in Mare Street, Hackney, under the pastoral care of the Rev. Dr. Cox, in 1828; and, in 1830, was unanimously chosen to the office of deacon. He died on the 15th of June, 1843, after a painful illness of five years' duration; and his mortal remains were deposited in the vaults beneath the chapel in which he had been accustomed to unite in the public worship of God.

His Christian character was based upon the firm ground of personal conviction. Born of parents who were members of the established church, he became a dissenter from principle. Some persons pass for dissenters who can assign no better reason for being such than the circumstance that their fathers were dissenters before them, and they have followed the parental example; while many other persons are found united with dissenting churches, who, from indifference and neglect, have not made the distinctive principles of church polity the subject of any serious consideration. Mr. Dupree did not belong to either of these doubtful classes. His departure from the church of his parents is, in the first place, to be attributed to the providence and the grace of God. In the providence of God, he was led to a dissenting place of worship, where the grace of God operated upon his heart. Independent inquiry, followed with personal conviction, crowned the work thus auspiciously

begun; and the dissenting communion enjoyed his deliberate preference, not less as recognizing the plain principles of the apostles in point of ecclesiastical economy, than as affording scriptural means of grace in point of doctrine and of ordinances. In the choice of his religious connexions, he bore the test of the most trying opposition; and it was not without much painful feeling that he adopted a course of conduct in hostility to the opinions of those whose claims to his warm affection and filial obedience it was not more his duty than his desire to acknowledge.

He was the subject of serious impressions quite early in life. His religious sentiments were, however, very gradual in their formation and development. When a mere boy, he associated with some others of his own age for the purpose of prayer, and discovered a great love to the hearing of the gospel. About this time, he was an occasional hearer of the venerable Abraham Booth, a preacher the selection of whom, by a youth, argues unusual advancement and discrimination. Young Dupree, like most children of pædobaptist parents who are led to renounce their educational views of the initiatory ordinance of Christianity, arrived at the conviction that baptism ought not to be administered to any but actual professors of faith in Christ, and then only by complete immersion in water, a considerable time before he yielded to the dictates of his judgment by presenting himself as a candidate for the divine institution. In this respect, it were easy to account for his conduct; but it is impossible to justify or defend it. It behoves all persons to beware of hesitating for an instant in obedience to any command of Christ, after its imperative character is clearly understood and confessed in the court of the conscience. From the time, however, when Mr. Dupree had completely acted in accordance with his convictions by identifying himself with the baptist denomination, it would not be possible to point out a discrepancy, in any important particular, between his avowed principles and his practice.

This excellent man enjoyed the unqualified respect and esteem of all who knew him, feelings which amounted to a strong affection in his intimate friends. He was always the same, modest, humble, and unpretending; devout, and yet cheerful; particularly agreeable to the young, among whom, till reduced by affliction, he mingled with all the cordiality of a companion. His religion, except on proper occasions, appeared more from the general tenor of his behaviour, than from any formal pretensions to sanctity. Nothing, indeed, could be more artless than his manners and conversation. They were adapted rather to insinuate a serious influence, than to assert with authority the claims of godliness; and he operated upon others through his example

more than by any form of preceptive inculcation. At the same time, he never shrank from the performance of his Christian duty. His secular engagements sometimes threw him into the society of men who not only did not fear God, but who even blasphemed his name. On such occasions, he did not hesitate to reprove, rebuke, and exhort; and there is reason to believe that his meek, yet firm remonstrances and expostulations with such characters, were not unfrequently attended with salutary results. His habitual cheerfulness and thankfulness might easily be illustrated by extracts from his journal. They formed, perhaps his distinguishing characteristic. In conversation he often took occasion to remark that Christians do not sufficiently abound in thanksgiving. He himself strikingly exemplified the apostolic injunctions, "Rejoice evermore; and in every thing give thanks." The long illness which terminated his mortal life, was peculiarly distressing in its effects; and yet, every interval of suffering appeared to be seized for the loud expression of praise and, thanksgiving; and, whenever the temporary absence of pain and the state of the atmosphere permitted, he eagerly availed himself of every opportunity of entering the courts of God with praise, of being thankful to him and speaking good of his name. His friends and fellow-worshippers will not soon lose the remembrance of his pale features, strongly impressed with the marks of habitual pain, and yet at the same time radiant with Christian cheerfulness.

As a deacon of the church, he was in every respect exemplary, and possessed, in an equal degree, the confidence of his pastor, of his colleagues, and of the church. His conduct towards them was uniformly affectionate. In all cases, he was to his pastor a faithful and sympathizing friend, a zealous coadjutor, and a judicious counsellor. With his colleagues, he invariably co-operated in the most brotherly spirit; and they will ever cherish the most pleasing recollections of their agreeable and edifying intercourse with him. Towards every member of the church, rich or poor, old or young, he conducted himself with undeviating kindness and urbanity, making no difference on account of outward circumstances, but acknowledging as brethren and sisters all that were in Christ. To the poor his manners were especially winning, his salutations of them never wearing the air of patronage or of condescension. The welfare of the church was always uppermost in his thoughts and affections. While health enabled him, he was remarkably active in the discharge of his various official duties. Bringing the regular habits of a man of business into his engagements with the church, he purchased to himself a good degree by the aptitude, punctuality, quietness, and amenity with which he attended to its affairs. So much did he

delight in labouring for the cause of Christ, that so long as his physical pains and infirmities left him strength enough to wield a pen, he persisted in the performance of his secretarial task; and his pastor and his brethren have the gratifying remembrance of being privileged with his presence and his help at some of their monthly meetings within a very short time before his dismissal from the scene of labour and of suffering. They all attest the fervour of his prayers, the cheerfulness of his temper, the kindness of his disposition, the consideration of his character, the soundness of his judgment, the generosity of his nature, and the frankness of his hospitality.

As a member of the church universal, Mr. Dupree deserves notice. Although much and conscientiously attached to his own denomination, feeling an honest satisfaction in the connexion with it of such illustrious worthies as Fuller, Carey, and Hall, and watching with deep interest its eastern and western missions, yet he was neither bigoted nor sectarian. He held firmly his own convictions without condemning those who differed from him, refusing the title of Christian and the relation of brother to no man, of whatever denomination, who believed in the atonement of Christ as the ground of salvation. To all such he extended, without hesitation or reserve, the right hand of fellowship. His liberality in support of religious and charitable institutions was fully commensurate with the means at his disposal; and whatever he gave, was given, not merely without grudging, but with that manifest cordiality which doubles the value of an offering. As a protestant dissenter, he well understood, justly appreciated, and manfully asserted his principles; yet never with untimely obtrusiveness, and never with violence or personal offensiveness at all. In the discussions on the factories' education bill, he took the liveliest interest; and, although he did not live to witness the final withdrawal of that obnoxious measure, yet he was satisfied that it had encountered from the Patriot and other journals, and from the dissenting public roused by their appeals, an opposition before which the rash minister would find it expedient to give way.

A description of the scenes that occurred in Mr. Dupree's sick room during his five years' painful and fatal affliction, which terminated on the 16th of June, 1843, can be given only by his faithful and assiduous filial attendant. Inexpressibly distressing as it must have been to witness so much suffering which she could neither ward off nor alleviate, yet has she now the comfort of reflecting that she was enabled so long to sooth the declining years, and ultimately the dying hours, of her lamented father, and that she was privileged both to hear his constant prayer and to witness its blessed though severe fulfilment—

"With me in the fire remain,
Till like burnished gold I shine,
Meet, through consecrated pain,
To see the face Divine."

MR. J. HARRIS.

On the 20th day of September, 1843, Mr. J. Harris, deacon of the baptist church at Arlington, Gloucestershire, after a gradual decline of health, exchanged this world for the blessedness of heaven.

For more than thirty years past the grace of God sustained him in a Christian profession of more than ordinary usefulness. Throughout his neighbourhood he was respected for his undeviating integrity and generous hospitality, for much benevolence of heart and kindness of manner. But in his family and in the church his character will have a more enduring memorial, and will leave its sweetest fragrance. His children, brought up in the nurture and admonition of the Lord, joined themselves to his people in early life, and greatly endeared to him the service and fellowship of the sanctuary. Here he was most beloved, and his examples and principles will be best appreciated. To the church at Arlington he was truly a nursing father, both whilst it was connected as a branch with the church at Fairford, and also since its formation into an independent society, and its after settlement with a pastor in the Rev. D. East, and may they long be "spoken of" as a peaceful, happy, and increasing people! For many years before it had been his unremitting care to teach the young, to lead the worship of God, or otherwise to provide instruction for the people at all convenient seasons. In keeping in view a scriptural design, he remembered that the Son of God has the authority "over his own house," and was "faithful above many" to his claims as Lord of the church, and to his clearly revealed institutions. In all matters of church regulation he would give the honour of ruling to "one master" of the household, as the surest way and the only divine method of securing unity among the "brethren."

The same grace which distinguished his life attended him also in the valley of death. As the event drew near, he had no disquieting fears, but reposing his soul upon the Lord of life and death, he exclaimed repeatedly, "It is all well! Bless the Lord, O my soul, and all that is within me, bless his holy name," &c.

MRS. SHOWELL.

Mrs. Showell was the subject of divine grace at a very early period of life, and is another instance of the good effects of children being placed at school under the care of those who

are anxious not only that their pupils should acquire knowledge that will render them useful and happy on earth, but prepare them for the bliss of heaven.

Whilst at this school she had the privilege of attending the ministry of the late zealous and eminently pious Mr. Fletcher, vicar of Madeley. The writer of this has often heard her speak with much feeling of the very anxious and painful state of her mind at this time, being so overwhelmed by conviction of sin, that she could not, for a long period, take that comfort to herself which the promises of God are calculated to impart.

There is reason to believe her parents, though very moral, were not possessed of scriptural views on the subject of sin and salvation, and therefore thought that their daughter had imbibed wrong notions on these important subjects; but, through repeated conversations, there is reason to believe they became enlightened, and before their decease were brought to the knowledge of the truth.

In the year 1796 she removed to Birmingham, and was soon after baptized by Mr. Pearce, and admitted a member of the church in Cannon Street, where she has sustained an honourable Christian profession for forty-seven years. Under the ministry of Mr. Pearce she grew in knowledge and in grace.

In 1811 she became a widow, and from that period has been the subject of deep anxieties, but at the same time has experienced many comforts and mercies. Called in the meridian of life to struggle with difficulties to rear her four fatherless children, she was deeply anxious not only that they might be fitted for usefulness and respectability in this life, but more especially that in their early days they might be decided for God. In the midst of all her anxieties and troubles, she experienced God to be her refuge and strength, "a very present help in trouble." In consequence of the decease of her husband, she had new duties to perform. She knew how to appreciate family religion, and though deprived of him who had been accustomed to fulfil its duties, she did not allow shame or timidity to prevent her from regularly assembling her servants and children around the domestic altar, and continued to lead their devotions until her sons were able to discharge this duty.

To the constant, affectionate, and earnest petitions she offered for the conversion of her children, *two* of them are indebted for those serious impressions which led them to surrender themselves unto God. Nor were her supplications confined to family worship. Often did she pray *for* and *with* her children, in the secret chamber, and she lived to see her prayers answered, having the unspeakable happiness of witnessing them *all* devoting themselves to God, and uniting themselves to the church of which she was a member.

She was constitutionally anxious and fearful, and often expressed her grief that she did not honour God more by stronger faith, and implicit reliance on his promises. She ever entertained humble views of herself, and felt that if she was saved, it must be by grace alone, and her consolation was, that "Christ was able to save to the uttermost, all who come unto God by him."

The peculiar nature of her last illness prevented her from conversing much, and though her mind was much affected by disease of body, yet there were seasons when she was able to express herself in a connected manner and with satisfaction to her attendants; and even when her mind was so enervated by suffering that it was with difficulty she could make known her desires, it was evident from her broken sentences that her mind was dwelling on God. It may indeed be said of her what is so graphically written by Doddridge:—

"When death o'er nature did prevail,
And all its powers of language fail,
Joy thro' her swimming eyes did break,
And mean the thanks she could not speak."

But in her case we need not a death-bed testimony, for she lived the life, as well as died the death, of a Christian. She entered upon her rest October 2nd, in the seventy-second year of her age.

W. GILLMAN, ESQ.

On the 16th of November last, at Clapham, in the 83rd year of his age, died William Gillman, Esq., fifty-seven years a member, and forty-three years a deacon of the baptist church at Maze Pond, Southwark. Through that long course of years, he was distinguished by a warm and steady attachment to the house and worship of God, and to the interests not only of the church with which he was united, but of the universal church of our Lord Jesus Christ. Those who knew him well, and especially Christian ministers of all denominations, will long remember his cordial welcome, and the kindness of heart conspicuous in all his blameless life.

MR. W. BROWN.

Died at Malmesbury, Nov. 19th, 1843, Mr. William Brown, aged seventy years; a member of the baptist church in that town forty-four years, and an itinerant preacher forty years in the towns and villages of Wilts and Somersetshire. He always bore an irreproachable character, and his end was peace.

MR. SAMUEL DYER.

Since the death of the late esteemed Secretary of the Baptist Missionary Society, three of his sons have been removed from the

earth, in rapid succession. The decease of one of them, the Rev. John Dyer, pastor of the church at Kingston, Canada, we have already recorded; the eldest son, Mr. James Dyer, died a few months ago; and now intelligence has been received of the death of Mr. Samuel Dyer, the fourth son, an excellent young man in his twenty-seventh year, a member of the church meeting in Devonshire Square. He died on the 10th of August, at Macao, whither he had gone in company with Mr. Thomas Elworthy, with whom he was engaged in extensive mercantile transactions. They were both cut off in less than three weeks after their arrival; Mr. Elworthy dying at Hongkong on the 8th of August; and Mr. Dyer at Macao two days afterwards.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 15th of December, when the following sums were voted to the widows of deceased ministers.

Recommended by	
Mrs. W.	Rev. Dr. Cox.....£4
C.	J. Puntis.....4
M.	T. Swan.....4
P.	Stephen Price.....3
M.	Eliel Davis.....4
C.	J. B. Shenston.....4
E.	Thomas Thomas.....3
R.	James Richards.....3
C.	Dr. Murch.....4
E.	Thomas King.....4
W.	Daniel Davis.....3
W.	John D. Carrick.....4
F.	John Fry.....4
A.	J. H. Hinton.....4
E.	E. Williams.....3
E.	Timothy Thomas.....3
K.	Thomas Robinson.....4
D.	John Penny.....4
F.	Thomas Taylor.....4
C.	John Peacock.....4
M.	William Davies.....4
D.	H. W. Jones.....3
R.	J. H. Hinton.....4
D.	Henry Betts.....4
H.	David Rees.....3
D.	John James.....3

GENERAL EDUCATION.

The committee of the Baptist Union has addressed a circular to baptist ministers throughout the country, requesting the communication of its contents to the congregations under their care. It is dated Dec. 12th, 1843, and is as follows:—

"The committee of the Baptist Union, assured of your deep interest in the question of general education, beg to submit to you a few thoughts on the subject, as it presses itself on their minds at the present crisis.

"The committee met on the 1st of Nov. for the consideration of the principal aspects of the educational question; and they adopted, with entire unanimity, the following resolutions:—viz.

"I. That this committee, while grateful to an overruling providence for the frustration of the educational scheme developed in the late factories' bill, cannot hesitate to express their conviction that vast as the work of popular education may be, it can be effectually conducted by popular energies; and that it cannot be interfered with by government in any manner, without both injury and danger.

"II. That appreciating the urgency with which the late crisis and its happy issue enforce voluntary efforts for the advancement of popular education, and earnestly desirous that the resources of baptist churches in the united kingdom should be universally and systematically applied to this end, this committee warmly recommend to them a cordial and zealous co-operation in such efforts as may tend to diffuse education on the principles of the British and Foreign School Society, as a course most consistent with catholic principles, and most conducive to the public good

"In the principles which the committee, after mature consideration, were thus led to adopt, they anticipate, if not the universal, at least the general concurrence of their brethren; and under this conviction they send them abroad, not for the purpose of information merely, but in order more particularly to engage the co-operation of the churches in the plan thus marked out.

"In seeking to promote the universal diffusion of education on the British system, it is obvious that a commencement should be made with our own neighbourhood. Accordingly, the first recommendation which the committee would place before the churches is, that each should examine whether the means of general education be deficient in its immediate vicinity. Should so large a deficiency be found to exist as to be incapable of remedy by any practicable enlargement of existing schools, and consequently to require the establishment of a new one, it would then be expedient to solicit a combination of the friends of education of all denominations on the spot, in an effort to institute an adequate British school. In such an attempt aid might be sought from the British and Foreign School Society, if local means were insufficient.

"The immediate and surrounding neighbourhood being provided for, a lively sympathy should, of course, be cherished with those parts of the country (unhappily too numerous) for which education must be provided, to a great extent, if not almost wholly, from extrinsic sources; and the efforts which the British and Foreign School Society are making to meet this demand should be cordially

aided, whether by individual subscriptions or by congregational collections.

"In such a course of exertion as the committee have now briefly sketched, it is evident that the baptist churches would be—not, indeed, using scholastic instruction as a means of sectarian increase—but making an effective and proportionate contribution towards the general education of the people: and, upon mature consideration, the committee recommend it in preference to the plan of denominational action. For the great object in view our brethren everywhere can do something, and something more, perhaps, than has yet been done. Were all to do what they could, an invaluable impulse might be given to the educational machinery which is now at work, and an example might be set at once honourable to the denomination, and influential to the members of other communions."

BATTERSEA.

The first anniversary of the re-opening of Battersea Chapel, was held on Monday, Nov. 6. A number of friends met in the vestry at five o'clock for tea. Collecting cards, which had been issued in the course of the preceding month, were then brought in, and it was found that a sufficient sum had been subscribed to liquidate the entire debt on the chapel. For this renewed effort and its result, the congregation are indebted to a kind friend, who offered to contribute £50, if the remainder could be raised by the first anniversary. The subsequent part of the evening was spent in devotional exercises. Thanksgivings were presented to the great Head of the church for the past tokens of his favour, and fervent prayers for its increased prosperity were blended with intercessions on behalf of the heathen.

The Rev. I. M. Soule gave a brief history of the rise and progress of the cause of Christ in connexion with this place of worship. The chapel was built in 1736. The Rev. Jonathan Browne was for about fifty years the minister. But there was no Christian church formed during the whole of this period. He died in the year 1795. About the same time the death of the Rev. Dr. Stennett of Wild Street occurred. Mr. and Mrs. Benwell, who were members of his church, though resident at Battersea, hearing a most favourable report of the piety and talents of the Rev. Joseph Hughes, M.A., then an assistant tutor at Bristol, applied to him to visit Battersea on probation. To this request, after suitable deliberation, he acceded, and came in the spring of 1796. During his probationary ministrations, a remarkable instance of conversion occurred, in the case of a publican resident in the neighbourhood. He had not been inside a place of worship for many years, but being

influenced by curiosity he looked in at the chapel during the time of service, was deeply impressed with what he heard, and from that time till his death he became a regular attendant, although much ridiculed by his family and acquaintance.

On the 2nd of July, 1797, a Christian church was formed, on the principles of open communion and membership. Mr. Hughes met a few of the pious of his auditory in the vestry; and, having previously obtained their dismission, together with his own, from the church at Wild Street, signed the following declaration relative to their observance of the ordinances of Christ, and the increase of their number:—

"We, the undersigned, desirous of the privileges connected with religious fellowship and a stated ministry, having already sought the Lord, and we trust chosen him as our Sovereign and Friend, do hereby give ourselves afresh to each other and the Lord, according to the divine will; that, being united into a Christian church, we may render mutual aid as fellow-travellers from earth to heaven. And though we firmly embrace the sentiment peculiar to the baptists, yet espousing with equal determination the cause of evangelical liberty, we welcome to our communion all who give evidence of a change from sin to holiness, who appear to love the Lord Jesus Christ, who are willing to be accounted learners in his school, and who wish to be enrolled in connexion with us; and we hope it will be our united endeavour, and the endeavour of such as may hereafter be added to us, by all means to 'keep the unity of the Spirit in the bond of peace;' to mingle faithfulness, spirituality, and affection in our intercourse; strictly to regard the divine ordinances, as far as we know them; and to walk before the world, the church, our families, and our God, worthy of our heavenly calling."

Under the able and effective ministry of Mr. Hughes, the congregation increased, and many were added to the church. In 1798, the chapel was considerably enlarged, and no expense was spared to render it commodious and substantial. The whole amount, £1200, was generously borne by two gentlemen in the congregation, Messrs. Benwell and Waymouth; who also long maintained, nearly unaided, the entire expenses appertaining to the support of the minister and the chapel; while the house of the former was always open to the esteemed pastor and other ministers, and all his energies were devoted to increase the flock and extend the good cause throughout the neighbourhood, his family and dependents also forming a large proportion of the regular attendants at the chapel.

On the 14th of January, 1799, the Grove Schools were commenced, for the daily instruction of the children of the poor on sound

scriptural principles; a sabbath school was likewise begun, and many pious persons volunteered their services, and became diligent labourers in this vineyard of the Lord. These institutions have continued to the present time, and through the kindness of God, and his blessing upon the exertions of his servants, have attained a degree of stability and prosperity unprecedented in any period of their former history.

There was a remarkable event occurred to one of the first members of the church, a Mr. Abbot, who, after the death of his wife, became much excited by the fear of dying alone. He often expressed a wish that he might, if it were the divine will, die in the house of God, in the midst of his friends. This was singularly granted, and he seemed to have a presentiment of it; for during the previous week he visited his acquaintance as usual, and intimated to them it would be his last visit. It was so; for he came, as his custom was, to the sabbath morning prayer-meeting held in the vestry; and there, surrounded by his friends, he fell backward and expired.

In 1804, the British and Foreign Bible Society was formed; and to Mr. Hughes, more than to any other individual, that institution owes its origin. He became one of its secretaries, and was most devoted to its interests. This new engagement occasioned frequent absence from the people of his charge, which was deeply felt by many of his hearers. Some complaints were made to him on the subject, which called forth an admirable discourse from him one sabbath morning, on Neh. vi. 3, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?" This sermon, affectionately applied, totally silenced every complaint, and excited in the church earnest solicitude and prayer for the usefulness and prosperity of that important society.

For many years the congregation was large and respectable, till about 1814; when influential establishments in the neighbourhood were broken up, numerous deaths occurred, and several families connected with the chapel were removed from the vicinity, which, added to Mr. Hughes' frequent absence, occasioned a considerable diminution in the attendants, and reduced the church to a little flock, in comparison to what it had been in former years.

From this church four persons were called to the Christian ministry—Mr. Waters, late of Worcester; Mr. Saunders, late of Liverpool; Mr. Kershaw, late of Abingdon; and Mr. Sharp, of Bradwich, in Devonshire. The late Mr. Foster, also, commenced his studies under Mr. Hughes, and preached his first sermon at Battersea, the manuscript of which is still in the possession of one of the friends,

and is characteristic of the mental energies of that gifted man.

Mr. Hughes was called to his rest Oct. 3, 1833. He had been the faithful and beloved pastor for nearly thirty-seven years, and this church was the only one in which he ever stood in that relation.

In the spring of 1834, the Rev. Edmund Clarke of Truro received a unanimous invitation to the pastorate; but, after labouring about three months among the people with great acceptance and success, he was obliged, in consequence of the delinquent health of some members of his family, to relinquish his engagement and return into Cornwall. He was succeeded by the Rev. Enoch Crook, who was removed by death on the third year after he entered on his labours.

In January, 1838, the Rev. I. M. Soule became the pastor. Since that time the cause has greatly revived. The church has been multiplied three-fold, and the congregation is still on the increase. A spirit of harmony, devotedness, and zeal extensively prevails among the people. In 1840, a new building, for the boys' school and master's residence was erected, at a cost of £520, which was all paid off by the first anniversary. Last year the freehold of the chapel was purchased, the property invested in trust, and extensive alterations and repairs made in it, at a cost of more than £1000. At the first anniversary of the re-opening of the chapel, the friends met to congratulate each other, and to give thanks to God for his mercy. "The Lord hath done great things for us, whereof we are glad; we will be thankful unto him, and bless his name."

MARRIAGES.

At the baptist chapel, Lockwood, Oct. 23rd, 1843, by the Rev. W. Walton, Mr. JOSEPH FOSTER of Bradford, Missionary to Western Africa, to ELIZA, second daughter of Mr. RICHARD CROWTHER of Lockwood.

At the same time and place, Mr. JOSEPH MAPLESTONE of Huddersfield, to JANE, youngest daughter of Mr. RICHARD CROWTHER.

At St. Helier's, Jersey, on the 25th of Nov., the Rev. STEWART WILLIAMSON, baptist minister, to ISABELLA JANET, second daughter of Charles Rowand, Esq.

At the baptist chapel, Ashford, Kent, by the Rev. H. Smith, A.M., Nov. 14th, 1843, THOMAS EBENEZER, son of the Rev. THOMAS SCOTT, Bra-bourne, to MARY, the daughter of WILLIAM HAYWARD, deacon of the church at Ashford.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, Oct. 16th, 1843, Mr. JOSEPH ENGLAND of Smarden, to Miss EMMA HAWKINGS of Stamford.

At the baptist chapel, Hamsterley, Durham, by the Rev. D. Douglas, on the 2nd Dec., 1843, Mr. G. ATKINSON of Greenwell Hill, near Wolsingham, Durham, to MARGARET, daughter of Mr. JOSEPH HALL, Monkfield.

The family of the Hall's have been connected with the baptist church at Hamsterley for upwards of 150 years.

At the baptist chapel, Clare, Suffolk, by licence, on Tuesday Dec. 5th, 1843, by the Rev. D. Jennings, Mr. THOMAS SOUNDY, Gent., to Miss MARTHA GOODCHILD, both of Chilton Street, Clare.

At York Place Chapel, Swansea, by the Rev. Thomas Davies of Merthyr, Dec. 6th, 1843, the Rev. D. RHYS STEPHEN of Newport, to MARY WILSON, youngest daughter of Mr. David Morgan, Heathfield Terrace, Swansea.

At Mare Street Chapel, Hackney, by the Rev. William Groser, Dec. 6th, Mr. JAMES MIALI of Dalston, to ELIZA, eldest daughter of the Rev. W. GROSER.

At the baptist chapel, Ashford, by the Rev. H. Smith, A.M., Dec. 12th, 1843, Mr. JOHN WHITE of Egerton, to Miss FRANCES ANDREWS of Charing.

CORRESPONDENCE.

BIBLE CLASSES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—If an experience of fifteen years in the conduct of Bible classes will enable me to meet the inquiry of your correspondent "Præmonstrator," the following communication is at his service.

On the utility of such institutions I shall offer no comment, further, than that a conviction of it must have a very fast hold on the mind of any one who would conduct them efficiently, and must be sustained by fervent and agonizing prayer, and that in the face of whatever discouragement and disappointment he may meet with.

Two things appear to me to have conduced to the failure of some of these efforts which have been begun with deep interest and lively hope—the want of plan and perseverance on the one hand, and a tenacious adherence to one undeviating course on the other. That which will unite a clear, compact, intelligible system, with a vigorous, lively, and plastic adaptation to times, persons, and topics, has the greatest prospect of success. The same plans which would be necessary to success in one place, would ensure defeat in another. I could have wished to avoid speaking of my own labours, but I feel that a reference to facts will do more to illustrate my views, and to meet the wishes of your correspondent, than any other mode.

I will take the case of a class now under my care, consisting of females, for the most part well-informed, and capable of giving intelligent written answers to questions on the subjects discussed, and without limitation of age or condition of life, except such as is involved in the ability to write. The time of meeting is fortnightly, an hour before the week evening lecture, and the attendance necessarily punctual. On the first assembling of the class for the season, a book of scripture is announced, say, the Epistle to the Hebrews, which I divide into as many sections as there will be meetings in the season. About six or eight questions have been pre-

pared upon the first lesson, embracing every variety of topic it will admit, and adapted to every grade of capacity which the class can possibly present. These, written out with consecutive numbers, and wafered to a small board, are first read to the class, and then exhibited for the next fortnight near the door of the room, where the evening service is held, allowing each one to copy the question which she prefers, and the announcement of scripture containing the lesson, which it is expected all will read and study before the next meeting. An answer to one of these questions, without any signature or clue to the writer, is put into a box with a slit in the lid on the Monday evening preceding the next meeting. This I unlock, and, taking home the contents, examine, and write upon each paper, any remark which occurs as appropriate, with replies to any questions which members of the class may have appended to their own answers; and which are often more interesting and valuable than my own, as coming warm from a heart affected with some personal experience of the subject of inquiry. The class re-assembles with an abundance of deeply interesting material. Each has a capital embarked in the business, and looks forward with lively feelings to profit derivable out of the common stock; while the concealment of their names, even from the minister, who must sedulously labour not to identify the writer, leaves room for the utmost freedom and candour of remark, shuts out all motive to display, and gives a charm which can scarcely be estimated but by actual experiment. The meeting is constituted by prayer, which, though very short, must not be cold and formal. The scripture under discussion, if not too long, is read, and then come the answers to questions. These, being carefully refolded, arranged, and numbered, Question I. is read, and all the answers upon it in succession, with such remarks as are written or may occur at the time, as well as comments upon the subject involved in it. After the perusal of all the answers, questions to myself, if there are any, are then read and com-

mented upon, and the whole is concluded with prayer.

It is scarcely possible for this process to be formal and uninteresting, for every member is encouraged to make her replies not only intelligent but experimental; while the questions proposed in return, which are few and quite spontaneous, and embrace every variety of topic, are not unfrequently the vehicle of some of the most glowing aspirations of a devout heart, or the first yearnings of the soul after God, and are sometimes followed by special interviews with the writer. I can aver, that the preparation for a faithful, intelligible, and affectionate disposal of the various subjects and cases coming before me in one evening, including an exposition of the lesson, costs me far more time, labour, and solicitude, than that for a sermon; but the results amply repay. So far as these are seen in the increase of knowledge and grace in members of the church, and in originating and maturing them in others, I need scarcely depict them. On my own ministry its influence is incalculable. I see before me the next hour these same individuals, whose entry into the meeting in a body is a cheering sight to aged saints, who hail them as their hopeful successors. And who cannot preach better, with his own heart and the hearts of some twenty-five or thirty of his hearers prepared by an intercourse of so confiding, intelligent, and spiritual a character, and cemented by a united approach to the throne of grace?

The interest excited by this plan is indicated by the fact, that the penny post is the vehicle of questions and answers, conveyed through the medium of some resident member of the class, when the writer has been compelled to remove to a great distance.

The papers are carefully preserved; they are a treasure which may prove the solace of many an hour in years to come; nor can I cease to hope and pray, yea, and confidently believe, that many of the writers will be a yet higher source of joy to me "in the presence of our Lord Jesus Christ at his coming." True, there may be here and there a paper which in reading it may be needful to curtail, or whose defects in composition it may be necessary to conceal; but these are not always the least valuable, or identified with the lowest amount of profit. Occasionally, the words of Henry or Scott may be copied verbatim; but this indolence may be corrected by hearing the very same thing in the next paper; when the smile elicited will hardly fail to stimulate the industry of both writers on the next occasion. I need scarcely add, that on each succeeding evening a fresh lesson is prepared, and exhibited ready for the next occasion. A male class may be held on the alternate lecture evenings, after the service, an arrangement generally more suitable as to time. The same course of lessons will serve,

and the new lesson for the female class be put on the opposite side of the board, duly numbered for distinction.

A different plan must be pursued where the numbers and character of the class vary greatly from the above. In one instance, I had a class of sixty young women from factories. In this case, instead of a continuous course which would only have wearied, and writing, which would only have perplexed, I selected on each occasion a parable or a narrative, and read and questioned *viva voce*, giving both to my questions and comments as much of an experimental character as possible. The short time occupied by this, before it was broken off by a failure in health, was not without very hopeful indications of good.

It is absolutely essential that the class should be held in some place secure against the intrusion of others during any part of the meeting.

Sincerely praying that your correspondent may realize the divine blessing on whatever plan he may pursue, and assuring him of my readiness to afford any further explanation through a private medium,

I am, my dear brother,

Yours faithfully,

ANDREW G. FULLER.

Saville Place, Mile End Road,

Nov. 14, 1843.

DEAR SIR,—To the inquiry of your correspondent of this month on the subject of "bible classes," you will probably receive many answers; and as the object of the question is to elicit information, the greater the number and variety of replies, the more ample will the opportunity given to your correspondent be to "cull the choicest," and carry into operation what may appear to him, from the nature of the materials placed at his disposal, and the description of persons on whom his plan would be brought to bear, the most efficient mode of securing the design of the bible class.

It seems scarcely necessary to remark, that the same method of conducting such a class cannot always be adopted even by the same minister in different congregations, as a diversity of circumstances may render a change of system indispensable. The character and ages of the individuals, the extent of their information, the probable degree of mental capacity, &c., &c., must of course be taken into account in devising any plan for conducting efficiently a class of this description.

The method I at present have in working, is simply this: the bible class is accessible to all the young persons in the congregation between the ages of fifteen and thirty, including, of course, the senior scholars in the Sunday school, with all the teachers. For the sake of convenience, they are separated into male and female divisions, and each assem-

bles every alternate Thursday evening, from seven until half-past eight o'clock, in the vestry. At the previous meeting the subject is announced, and the different portions of God's word bearing upon it are specified for their perusal during the interim. At the time of meeting I take my place at the head of the table, and immediately around me some of the best readers take their seats; the remainder of the company filling up the rest of the room. After singing and prayer, I commence reading the portions of scripture previously selected, and all those around me read audibly in turn, until the whole has been gone through, the rest of the class following us with their bibles before them.

Having read the various parts of holy scripture referred to, I then go back and lead their attention through the whole, showing the connexion of the different portions, imparting such information as I can obtain from other sources adapted to illustrate the subject, which is generally historical, and interspersing all with such observations as a review of the many characters and events we meet with in our progress naturally suggests; so far, at least, as they are likely to promote and improve the moral and religious character and interests of the persons around me.

The subject on which we are at present engaged, is the rebuilding of the Jewish temple. The portions read and commented on at our last meeting were 2. Kings xvii.; Ezra iv., v.; Haggai i.

It is desirable that the attendance at the bible class should be confined to *young* persons as much as possible, as they invariably feel most deeply interested in what is peculiarly *their own*.—An occasional visit from the deacons, or other influential members of the congregation, would tend to do good notwithstanding.

In the presence of so many persons, I find it is difficult to induce them to ask questions on any part they do not understand. In order to obviate this, a box is placed near the door into which those who prefer putting their queries in writing may drop their papers, which are afterward taken out and read and replied to at the next meeting for the benefit of the whole class.

Through my connexion with this interesting fraternity, I am easily brought into an acquaintance with any young persons who are under serious concern on the great subject of personal religion, and am now forming from it my inquirers' class. I find the bible class a connecting link between the Sunday school and the church. Hoping the length of these remarks may not defeat the design of the writer,

I remain, dear sir,

Sincerely yours,

W. R. BAXTER.

Westbury Leigh, November.

Since the foregoing letters were in type, we have received some others, extracts from which may be advantageously subjoined.

C. T. says, referring to a class consisting of persons whose ages range from fourteen to thirty:—"The course commenced with an address on 'The Bible'—its character and claims. I then went through every book, remarking on its chronology, writer, literary character, moral design, &c., without going into a specific examination of any particular part. Having thus travelled through to the book of Revelation, I suggested that any member might propose a subject,—a portion of scripture, a series of doctrines, or consecutive topics, such as the parables, and mentioned as a highly instructive inquiry, the 'Life of Christ,' intending to educe the great essentials of our economy in the progress. This subject was adopted, taking for the plan the 'Harmony,' as given at the end of Matthew Henry's commentary, without confining ourselves to his numerical distinctions. We may unite two or more of his subjects on the same evening, or linger on one through many, as in the current subject, 'Christ's Baptism,' in which we are sifting the whole doctrine of baptism. I commence the exercise with singing a verse or two: some friend engages briefly in prayer. The subject for the evening is then announced, having been previously intimated, and also being advertised by a paper which is fixed on the wall of the vestry. My introductory remarks are very general, reserving minute explanations and criticisms for suitable opportunities as they may arise in the course of the meeting, or at its close. I invite observations or questions from male or female, every one holds a bible, references are traced, and illustrations are sought.

"Many do not speak, but we are never barren of varied and interesting materials suggested by pertinent remarks from one and another. Some of our female members have most materially aided. I sum up with a suitable address; and *the hour* expiring, my rising is the signal for closing prayer.

"The exciting interest of this exercise is sustained without a particle of diminution. My only cause of regret is that many do not attend who I am sure would be benefited."

T. C. says, "I beg leave to refer Pramonstrator for information on the subject of bible classes to a work entitled 'Senior Classes,' by Mr. W. H. Watson, published by the Sunday School Union. Having had the advantage of 'a name and a place' in the author's class, I can bear my testimony to his competency for giving instruction on this matter.

"Your correspondent desires a plan for action. Probably he will have many presented through your magazine; but if not, the following is at his service:—While pastor of a village church in Somersetshire, I conducted two classes, viz., a junior class for children

under sixteen years of age, competent to read the bible, and a senior class for young persons from sixteen to twenty. My plan for the junior class was as follows:—To read a chapter, selected at the last meeting—interrogate on the principal parts; to ascertain the amount of attention paid to the chapter in the week; go over it again with comment, familiarly explaining obsolete terms, and reconciling apparent discrepancies. Anecdotes and illustrations from eastern customs, natural history, &c., will be found both interesting and instructing to a junior class.

"The senior class was conducted much after the manner of a mutual improvement society. To the members of this class I delegated a share in its government. After the first meeting (which was principally to form the class, state its design, and the advantages of intellectual piety), no member was admitted but by consent of the majority. For this class I selected some of the principal doctrines of scripture, as 'original depravity,' 'redemption by Christ,' 'necessity of the Spirit's influence,' justification by faith," &c.

"The subject having been announced at the last meeting, each member was expected to bring in writing, either their opinion of the doctrine in their own language, or passages of scripture having a reference thereto. A chapter bearing on the subject was read, then these papers examined and criticised. This done, I stated my view of the doctrine, with proofs from scripture in support of those views. In this case, as well as the junior, reference to ancient manners, scripture natural history, and geography, will be found profitable and interesting. To the senior class I allowed the use of a selection from my books, after the manner of a circulating library, but free from charge. Devotional exercises commenced and concluded each meeting. As a general rule, a class should not be detained beyond one hour."

AN UNKNOWN FRIEND.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have received lately a kind letter from an unknown friend, begging (in the writer's own words) the "acceptance of the enclosed trifle as a mite towards the publishing or circulating of your invaluable Lectures on the baptismal regeneration controversy." The sum kindly denominated by the giver "a trifle," is £10, for which, if this should meet the eye of the party, he will receive herewith my most sincere thanks. I have also been obliged by my friend J. Shoard, Esq., for kindly presenting twenty-two copies of the second edition of the same work to poor ministers in Somersetshire and the adjoining counties. I feel more deeply the obligation under which I am thus laid, because of the means which have been used by interested parties to prevent these Lectures from being read. Dear Sir, I am yours,

London, Dec. 19, 1843. C. STOVEL.

EDITORIAL POSTSCRIPT.

While we direct attention to a circular on General Education on our thirtieth page, issued by the committee of the Baptist Union, we find that sufficient space is not left to enable us to do justice to our purpose of expressing at the same time our deep regret at the course pursued by the Wesleyan body, and the Congregational Union. The Wesleyans have indeed been so much accustomed to act apart from other dissenters that their determination to establish denominational schools is not very surprising; but we were scarcely prepared to expect that our congregational friends should adopt so completely the principle of those episcopalians who demand that the religious instruction of the children of the poor should be placed under the superintendence of their own bishops. Had the congregationalists, as a body, rallied cordially with the baptists, the quakers, and other friends of education, around the British School Society, as the various classes of churchmen have rallied around the National School Society, incalculable good might have been expected. Their influence would have conduced to ensure a course of action on the part of that society, in full accordance with dissenting principles; and its management would not have been left chiefly to those to whom dissenting principles are of secondary importance. But their determination to establish exclusive schools wherever they are strong enough to do so, and to unite with others only where they perceive that they are not strong enough to carry on a denominational school successfully, will do more to divide and weaken dissenters than their most sanguine opponents could have hoped. Denominational education is not what the exigencies of the occasion require. What is needed is provision for those who belong to no denomination, and a conviction among the parents that we have no personal or congregational interests to subserve in offering to teach their children. But it has come to this: after all that has been written and spoken about union, and after all the meetings convened to make public demonstration of unity, our brethren cannot unite with us to teach our common Christianity to the children of the poor or the ignorant, but must have their schools, if possible, purely denominational!

We are requested to state that a memoir of the Rev. John Foster, including a selection from his letters, is about to be published by Mr. J. E. Ryland, who has been requested by the family to undertake it. A selection from Mr. Foster's lectures, delivered at Bristol in 1822—1825, is also preparing for publication, which it is proposed to send to the press very speedily.

THE MISSIONARY HERALD.



BAPTIST MISSION HOUSE.

This building, which it is hoped will facilitate greatly the transaction of the business of the Baptist Missionary Society, and cause the Jubilee Fund to be remembered with gratitude in many future years, is so far advanced towards completion, that its occupation by the end of March may be fully expected. It is situated on the western side of Moorgate Street, near London Wall; and, in the engraving, parts of the adjoining houses are rendered visible, in order to show the more clearly its position and aspect.

A S I A.

CALCUTTA.

A letter has been received from Mr. Evans, giving so graphic a description of the labours of our brethren in this immense city and its suburbs, and the department of each missionary, that we are persuaded the following extract, though long, will be read with unusual interest.

Calcutta is a vastly populous and important place. Here are to be found men of every colour and of every country. Whatever language we may speak, there are individuals here who will understand our gospel message; and who will, moreover, give us an attentive hearing. Few are ignorant of the claims of our common Christianity; all, in truth are ashamed of idolatry and of religious error. The Spirit's influence only is necessary to "convert a nation in a day." The word of the living God has been faithfully translated; devoted ambassadors for Christ are always saying, "Ho, every one that thirsteth, come ye to the living waters;" and many are engaged in directing, with pleasure and success, youthful minds to Him who is "the way, the truth, and the life." The foundations of heathenism have been undermined; the hopes of idolaters have been shown to be utterly groundless; and thousands are saying on every hand, "Your Saviour is the only one and the just;" but, alas! the Spirit's aid and influence are wanting to convert and save them all. This is our exact predicament and position. Were I to take my stand in any place in all Calcutta, I should have an attentive auditory; but when I required, in the name of the Lord Jesus, that men should at once turn to him, I should find many faint-hearted and unprepared. We could not have more encouragement as the preachers of the ever-blessed gospel; we could not be placed in a position where we should more imperatively perceive the necessity of divine influence. Our conclusion is—the work is the Lord's: his church *must* be more prayerful, more holy.

But some, if not all of you, may indulge a very pardonable curiosity to know your brethren who are labouring in this vast, important, and populous city. We could describe most of our brethren in India, and their differing scenes of labour, but for the present we confine our remarks to Calcutta. Come, brethren, and take your stand with us. Let the "sight affect your heart." Here our mission has been long established: it is yet, however, in its infancy. We have our preaching-stations and chapels. Here is our translating

department, and here our printing press. Of European brethren labouring in Calcutta there are eight, including our brother at Howrah, in its vicinity. Dr. Yates, and brethren Thomas, Leslie, Pearce, Wenger, Morgan, Small, and myself. Will you allow me to describe the scene of labour of each? I will try to do it in a spirit of holy respect to them and of faithfulness to you as the servants of the same Lord. Amongst these honoured and faithful servants of the Lord Jesus we place foremost, as is most meet, our beloved brother Dr. Yates. For many years he has laboured in India as a faithful and laborious missionary of Christ. In the work of biblical translation, however, he stands conspicuous in every circle. I never knew a man who more resembled the Lord Jesus. His walk and conversation are emphatically in heaven. It would weary you to tell of all he has done, and of all he intends to do for our common Lord, in communicating his gracious will to the heathen. In the Bengalee, the Hindosthani, and the Sanskrit tongues he is without an equal in India; but if you were in habits of familiar converse with him you would not imagine this. He is as a child in meek simplicity. I love to speak of him—as I ever love to converse with him. May God in his great love to us and to the heathen, long preserve his life and health! The reports of our mission, and more particularly of the Bible Translation Society, will furnish you with all needful information in regard to his labours as a faithful and indefatigable translator of the word of God; but besides his invaluable services in this department, he always renders his cheerful advice and services in every way to our missionary labours. As an English and Bengalee preacher he is much esteemed, and his counsel to his junior brethren is in point of value beyond description. All the brethren in the missionary field are cared for by him, but his Calcutta brethren are particularly the objects of his affection. In all our meetings for devotion and for business he is our president; and under all circumstances we see cause to bless our heavenly Father for sparing him to us. His death here will be deplored as an uncommon calamity. By the

heathen he is most deeply respected ; by all Europeans he is more than esteemed. Among the advantages of my earthly pilgrimage as a servant of God, I shall always esteem the friendship of brother Yates as most valuable. As one of God's excellent saints, my soul must delight in him.

Next to him, we must not lightly esteem our dear brother Thomas, the superintendent of our mission press. I wish you could spend a day or two with him. When faithful translations of God's most holy word are prepared, he carries them through the press. He is surrounded by many assistants, it is true, but without him they would do worse than nothing. Our mission press is an important place in Calcutta. It is serviceable not only to us, but to the Bible, the Tract, and other kindred societies. It is a centre of Christian influence, in fact, the press of India. In addition to the daily labour of superintending the concerns of the press, our brother Thomas discharges the duties of correspondent to all our up-country brethren. By them, in this respect, he is deservedly esteemed. On his fidelity and affection they can always rely with confidence, and in every case of difficulty and every hour of despondency and sorrow, they find him "a brother indeed." At all our meetings for business in relation to our missionary labours, his counsel is highly esteemed, and his advice is ever given in a spirit of meekness and love. His name and his labours ought to be dear to you, dear brethren in Christ, for you are greatly his debtors.

Next to him I must refer to my beloved brother George Pearce. He bears a good and honourable name, though not related to the seraphic Samuel Pearce. Of his labours for our Lord Jesus I can speak with real confidence and esteem. In English and Bengalee he is alike at home. The institution in Entally for Bengalee students for the ministry is in his charge ; whilst all our village stations, with their multitudinous affairs, are under his superintendence. He is a much-loved brother—ever ready to sympathize with his fellows, and always happy in directing the heathen to the Lord Christ. I wish we had many such associates, and all equally ready to do our Lord's will. His anxieties must be many, for his labours are most abundant. Dear brethren, pray for him !

The next brother is an associate of Dr. Yates in the important work of translation. I refer to brother Wenger. His acquaintance with the language of Bengal, and his amiable disposition, naturally point him out as the associate of Dr. Yates, and by him, and by us all, in this capacity, he is greatly esteemed. But beyond this, he acts as the pastor of the Bengalee church in Colinhah, formerly under the care of dear and lamented W.H. Pearce, now with Christ. It is altogether a church composed of Bengalees, and of those who speak their language. Sujat Ali was the pastor

of this people for some years, and is deservedly respected by them, but his health failed him here, and he has with our consent, retired for a while to Monghyr. There we hope he will be useful in our Lord's vineyard ; and should his health be confirmed by the removal, he will again resume his duties in Calcutta. To us it was a cause of gratitude that our brother Wenger could acceptably supply his place, and minister to his people, as Dr. Yates could no longer do so. This church has manifested a missionary spirit, and according to their ability they have contributed to advance the Redeemer's kingdom. Our esteemed brother Wenger watches over them with paternal affection, and our prayer is that he may be rendered a great blessing in his pastoral relation. Brother Wenger is my associate as secretary of the Auxiliary Mission for this city and its vicinity. Formerly he had charge of that portion of the missionary villages originated by the church in Lâl Bazar, now under my pastoral charge, but he has surrendered these to brother Pearce, who is now aided in this important scene of labour, and in his other duties at Entally, by our young friend, John Chamberlain Page. This young man is one of the fruits of brother Leslie's ministry at Monghyr, and has been placed in my charge by the brethren, ever since he removed to Calcutta. He still resides with me, and gives promise of becoming a devoted servant of the Lord Jesus in India.

And now you will permit me to bring to your notice and affection our beloved brother Leslie, and his scene of labour. His name has hitherto been associated with Monghyr, and missionary labours in that vicinity : now, he is the successor of Dr. Yates as the pastor of the church in Circular Road. Since his return from England, when you must have seen and heard him as a faithful witness for Christ, he has felt great perplexity as to the place of labour. Now he is fixed. May the great Shepherd render his ministrations very useful for the conversion of souls, and the profit of all who are in communion with that church. He is a dear and beloved brother, much respected by us all, and much esteemed by all his people. But, beside his stated labours as the pastor of one of our English churches, he feels more than ever interested in direct missionary work amongst the heathen. I have accompanied him to the scenes where Musalmen and Bengalees assemble to hear the word of life. Here he is at home. His wisdom in discerning character and motives is always apparent, and while with meekness and power he preaches the gospel of the Lord Jesus to all, it is delightful to notice the esteem of the heathen for his message and person as an ambassador of the Lord. He is altogether a missionary. All his hopes and predilections are in favour of the people of India. May God long

preserve his life to be a great blessing to many!

Next to him in order I ought to particularize my own labours, but I cannot. You will not, and cannot wonder at this. I would much rather speak of others than of myself. Ever since my arrival in India as a missionary servant of our society, I have had much to occupy my attention as the pastor of our oldest English church—now the most numerous baptist church in the map of Asia—and as the secretary and superintendent of the Benevolent Institution, originated by Carey, Marshman, and Ward, for the education of European children, and the youth of every name and country. To superintend such an institution, and to provide for its efficient support, our deceased Penny laboured with zeal and constant energy: it is not a wonder, therefore, that it claims and secures much of my time and attention. From hence many have arisen to bless God, and labour in his vineyard; and surely, with such results before us all, it cannot be matter of surprise that as missionaries of the Lord Jesus we devote much of our energies to its efficient management. As an institution, it has great favour with the religious public of India, and is liberally supported. In addition to my duties as the pastor of an English and Bengalee church, and superintendent of this institution, I have hitherto acted as the treasurer of our mission Union Fund, and the Bible Translation Society. You cannot suppose that unimportant duties devolve upon me, especially when these are estimated in connexion with many other direct missionary labours. Our mission is supported in Calcutta with encouraging favour and zeal, and to this, with brother Wenger, I act as secretary. To the united churches of Bengal, now one in association after the model and economy of British churches, I am also joint secretary with our dear brother Mack of Serampore. We have had our first meeting, and it was an occasion of much spiritual refreshment and profit. Formed with earnest desires to bring all our brethren together in Christian association in connexion with our mission, it is fervently hoped that much spiritual good will be the result, not only now, but in future years. Our next meeting will be in Calcutta, and brother Yates and Pearce are the appointed preachers in English and Bengalee. As baptist churches in Bengal alone, our numbers are already upwards of 850; ere long we pray we may be greatly increased and multiplied. Thus, dear brethren, I have incidentally alluded to my own scene of labours. You will excuse me for declining to say more, but can you refuse to yield to me your sympathy and prayers? I am confident you cannot. As a minister of the Lord Jesus, you will give me your affection, and as such, you will lift up the prayer of faith for my success.

Our beloved brother Morgan, who is stationed at Howrah, a suburb of Calcutta, must be now noticed. He is a missionary indeed, in the strictest sense of that important office. Howrah is a populous district on the west side of the river Hoogly, a sacred branch of the great Ganges. There you perhaps know we have an English and Bengalee church, originated by brethren Statham, Thomas, and others. It still flourishes, and God is still giving effect to the preaching of his holy word. The population is very fluctuating, but here there are many from every district of Bengal; to them the scriptures and religious tracts are assiduously dispersed. These are carried to every nook and corner of the country. If you have attentively perused the "Missionary Herald," you will have learned the importance of this missionary station and of our brother's labours. He has a claim on your Christian affection and sympathy, and though he knows not that I have attempted to describe his scene of labour, I trust you will believe me when I say for him, "Remember me and my work. Brethren, pray for me!"

Brother Small is occupied in superintending the native institution in Entally. This is an establishment separate and distinct both as to premises and objects from the Native Christian Institution which brother George Pearce superintends. The former is designed for the education of native youth on Christian principles; the latter is intended for Christian youths exclusively, and specially for those who are encouraged to study with a view to the Christian ministry. Some circumstances have decreased the number of pupils in brother Small's school, but it is still conducted with care, and promise of future usefulness. A considerable portion of the funds required for its maintenance has been realized hitherto by the active exertions of the Ladies' Missionary Auxiliary, to which Mrs. Biss acts as treasurer.

An interesting youth about eight months ago, who was one of Mr. Small's first class, and had received much attention from him, embraced Christianity and was baptized. His family, however, immediately removed him, and he has not since been seen by us. Our dear young friends in England might materially assist in supporting and extending the usefulness of the institution under brother Small's care. When at home, I remember that at the suggestion of brother W. H. Pearce, collecting books were prepared and circulated for this purpose. I trust they are still in use, and that many proofs will yet be given that they are advantageously employed. Much is done by our mission here to promote the important work of native education. Judiciously conducted and vigorously maintained, invaluable ends may be secured in advancing the cause of our common Christianity. May the Holy Spirit guide all engaged in directing youthful minds to the

Redeemer, and from amongst them may very many arise to call him blessed, and to benefit others! Truly our dear brother Small needs encouragement in his work, and it is earnestly hoped that he will receive it.

Contiguous to the premises where the Native Institution stands, is the neat and commodious chapel erected through the liberality of an anonymous friend in Birmingham. Here the gospel is proclaimed, and its ordinances faithfully administered by brother G. Pearce. May it soon be filled by those who love "the truth as it is in Christ Jesus!"

There is another devoted servant of our Lord in Calcutta, and one of the agents of our mission, whom I have not yet introduced to you. His name is Aratoon; the first of Carey's ministry, and a missionary indeed. In the language of Bengalees, Hindosthanees, and Armenians, he is at home, and few have had more power and success. Now he is grey-headed and advanced in years, but in the work of our beloved Lord he is younger and more vigorous than many. I would I could place him beside you, or rather bring you into contact with him, and make you spectators of his labours. Dear to all who love Christ in Calcutta, he is specially honoured and esteemed by us. Few men know the natives of India better, and very few indeed can preach the word of Christ more effectively. Often does he visit me, and as often am I reproved and refreshed. May his life be prolonged and his usefulness increased! India, with her teeming millions, would be indescribably blessed and favoured were many such raised up in her very midst. "O Lord, plead thine own cause!"

Dear brethren; I have thus with great simplicity and fidelity introduced to your affectionate regard your messengers to the heathen in Calcutta. It is the metropolis of India—the very centre of influence to her incalculable population. What say you? How feel you all? Do we write and describe in vain and fruitlessly? Is it verily so that your eyes and hopes are fixed on other lands, and that you begin to despair of scenes where sainted Carey and Chamberlain laboured and died? Can you after all you have read and heard of depressed and idolatrous India, restrict your sympathies and prayers, and without this vast land in vision pray, "Send out thy light and truth, O Lord of hosts, that the people may know thee and the Lord Jesus?" I will not, and cannot believe it. As long as I am a resident in India, and a witness for the Lord Jesus, I will study to "stir up your pure minds by way of remembrance." Take the map of the world, and stretch your sympathies as the saved of the Lord Christ, over every land and sea—but look upon India in her darkness and depression. She asks your prayers, she waits to receive your messengers, and she must continue to be the recipient of your religious

bounty. Oh, shall men whom Carey, Marshman, Chamberlain, and Ward *cared* for and regarded, be forgotten by *you*. Send your men to Africa and to the islands of the west, *for they need them*, but forget not *India*. She ought not, and must not be neglected. Think of the people around India; think of her present cries for spiritual instruction; and when the bread and water of life is most dear to you and most valued, send the effectual fervent prayer that soon, very soon, her millions, fed with the same spiritual food, and reposing on the merits of the same adorable Saviour, may shout, "Hosannah to his name." I have now resided nearly three years in India. I felt much for her spiritual destitution before I relinquished home, and ministerial labours there, but now I speak with the determination of one who feels that if ever there was a district of the earth that specially needed spiritual cultivation, and more imperatively demanded it, it is INDIA. If I greatly mistake not, it will ere long repay all. Her sons and daughters have been affectionately directed to the Lamb of God—the Saviour of men; and they are now earnestly waiting to be instructed in the word and way of life. Will you coldly content yourselves with the bestowment of a pecuniary *pittance*, when your very *fortunes and lives* are demanded! Remember, I pray you, dear brethren, how distinct is the call, how imperative the duty. Go your way, each to his farm and merchandize, and may God prosper you all in all your lawful endeavours to get gain, but as disciples of Christ, and as baptists let my feeble voice reach you in behalf of *India*. When alone, and with God, and his word, I believe I shall have your concurrence and consent. Come out, then, into your public congregations and spiritual assemblies, where your privileges are more peculiarly realized, and give your united and cordial consent, when the committee of our mission would turn their sympathies to India. In no land on the face of the vast globe could there be more encouragement to evangelistic labour; the people are as a prepared people to the Lord: but while "the harvest is indeed great, the labourers are very few." Are you prepared to "sow to the Spirit, that of the Spirit you may reap life everlasting?"

This appeal and statement cannot be made to you in vain. Forget its feebleness; make allowances for him who presents it. During the lonely and silent watches of the night, whilst idolatrous ceremonies and worship ring in his ears, he makes it. He could not plead were there not a cause; he prays he may not plead in vain. As an ambassador for Christ to the heathen around him, and as one who daily looks for "the mercy of God unto eternal life," he urges you to Christian activity and zeal. Millions, dead in trespasses and sins, speak with a much louder voice, and must make a more eloquent and effectual appeal, but his is the appeal of a brother in

the Christian ministry, whom most of you know, and in whose fidelity you ought to repose without the shadow of a doubt. As God's servant in India, as your brother in all the great principles which distinguish us as a section of the universal church, I write unto wise men; and if I felt I had nothing to support my views, and nothing on which I could base my expectations, I would be altogether silent, and instantly leave India, to return to your assemblies, and my sincere counsel would be—send everywhere the preachers of the gospel, but send not to India. I give expression to these thoughts in the deep sincerity of my

heart; "ye are wise men, judge ye what I say."

Dear brethren, farewell! I have exceeded what I wished to relate. It may be, however, that I may yet address some words of exhortation to students for the ministry, and to young persons who effectively aid in contributing to the funds of our mission. Both are objects of my solicitude, and though I should be necessitated to claim their attention in time when repose is imperatively required, in great meekness and affection I will endeavour to address each in such a way as to lead them to care for India. Let my present appeal be regarded, and its imperfections forgiven.

THE SANSKRIT BIBLE.

The question that has been raised in this country respecting the Sanskrit Translation of the scriptures in which our Calcutta brethren are engaged, will be set at rest, we suppose, by the documents which we have now the pleasure to publish. It is to the honour of the missionaries of the London Missionary Society in Calcutta, whose names are, without exception, subjoined, that they passed the resolutions given below *unasked* by their baptist brethren, as the spontaneous effect of Christian principle, and transmitted them promptly to our brother Mr. Thomas.

TO THE REV. J. THOMAS, SECRETARY OF THE
CALCUTTA BAPTIST AUXILIARY MISSIONARY
SOCIETY.

Dear Brother,—I have the pleasure to forward the enclosed, in the name of my brethren collectively, as well as my own, and beg to assure you that it conveys the perfectly unanimous and cordial judgment and feelings of the members of the district committee.

In haste, believe me to be, yours affectionately,

(Signed) W. MORTON.

EXTRACT FROM THE MINUTES OF THE CALCUTTA
DISTRICT COMMITTEE OF THE LONDON MIS-
SIONARY SOCIETY.

Resolved unanimously—

That we, the members of the Calcutta District Committee of the London Missionary Society present, have read with equal surprise and regret a letter in the *Patriot* London newspaper addressed to the editor by the Rev. G. Gogerly, late a missionary of the London Missionary Society in Bengal, in reference to the Sanscrit version of the sacred scriptures.

That, while we give our respected brother all credit for what was, we are confident, his only motive in the publication of that letter, namely, a sincere desire to prevent an improvident expenditure of missionary time, strength, and funds, our conviction is unhesitating, that in agitating the question he had

not sufficiently informed himself of all its facts and bearings.

That we view his letter as calculated to disturb the existing harmony and repose in which the missionaries of the Baptist Society and our own have hitherto been enabled, for the most part, to pursue their common labours among the heathen, and to awaken a painful recollection of the agitating controversy that had been carried on, some years back, with the Bible Society upon the Translational question: that we deem the reclamation, moreover, little adapted for edification to any party; but, on the contrary, likely to throw a stumbling-block in the way of many.

And, lastly,—That the statements ventured by Mr. Gogerly we judge to be wholly unsupported by facts; facts, however, with which the sphere of his personal exertions had not, perhaps, led him to become practically acquainted, whilst his theoretic opinions are opposed to all that we know or have heard of the state of things in this and almost every part of India. For,

1st. It is not matter of doubt that the Sanscrit language is the language of learning and religion throughout the whole of the Bengal, and we believe of the Bombay, as well as of considerable portions of the Madras Presidencies.

2ndly. No Brahmins but those altogether secularized and engaged in wholly unbrahminical occupations as soldiers, merchants, &c., are unacquainted to a greater or

less extent with this sacred tongue, which alone is taught in all their colleges, and is employed in all religious ceremonies.

3rdly. The highest reverence is universally entertained for it, and any book or manuscript written in it will always be received with respect, and read with more acceptance than if composed in any of the vernacular dialects.

4thly. Thousands and tens of thousands of Brahmins, in all sections of the country—the whole of the Nuddea district for instance—as well as in many of the great cities, such as Benares, &c., are fully qualified to read with intelligence any ordinary composition in Sanskrit, many even to converse in it with fluency.

Fifthly. A translation of the sacred scriptures into Sanskrit was in ours, and we believe the general, if not universal, opinion of those most competent to be judges, every way desirable;—first, as furnishing a large amount of Brahminical population with the only version they would probably receive,—the vernacular dialects being always unstudied by them, and held in contempt as the languages only of the illiterate and vulgar; secondly, as laying, so to say, a critical foundation, and furnishing a classical model for the preparation or improvement of vernacular versions—the Sanscrit forming either the entire substratum of the various dialects, as of the Bengali, Oriya, and others, to the same

extent at least as the Latin does of the Italian, Spanish, and Portuguese; or, at all events, entering so largely into their composition, and so greatly affecting their genius and idiom, as to render the knowledge of it indispensable in a fully accomplished translator; thirdly, as of literary and subsidiary importance sufficient, all other considerations apart, to justify so small an outlay as is required for its preparation.

Finally. That we have deemed it only just, and in the spirit of brotherly kindness and Christian fellowship, to offer to our fellow-labourers of the Baptist Mission, the assurance of our confidence and affection; since so far from sympathizing with the mistaken sentiments of the letter in the *Patriot*, our judgment wholly approves of the zealous efforts made by them to secure a version of the sacred scriptures in the learned language of Hindostan, deeming it of great value and importance, and a work which we cannot doubt will prove, under a divine blessing, largely contributory to the grand result of India's evangelization.

(Signed)

JAS. PATERSON.

J. CAMPBELL.

THOS. BOAZ.

WM. MORTON.

Calcutta, October 17, 1843.

True Copy,

(Signed)

T. BOAZ, Sec. C.D.C.L.M.S.

AFRICA.

FERNANDO PO.

Mr. Merrick, who with his friends reached Clarence in safety on the sixth of September, writes thus on the eleventh:

It is with much gratitude to our heavenly Father that I am permitted to write you from Fernando Po. We arrived here on Wednesday evening last, and experienced no small degree of pleasure in finding brother Sturgeon pretty well, and his dear wife considerably better than she had been for some time. Our whole missionary band, excepting myself, are in the enjoyment of health. I am considerably better to-day, and have, with Dr. Prince and brother Sturgeon, been able to attend to the ceremony of taking possession of the mission premises. The documents have all been signed according to the directions of an attorney, and will be forwarded, I suppose, by Dr. Prince. The inhabitants of Clarence rejoice that the society

have become owners of the property, and since our arrival, their fears respecting the recent proceedings of the Spanish government have been considerably allayed. The town is, however, under Spanish rule, or rather, is governed according to certain rules and regulations left with Capt. Becroft, but which, from all I can learn, are equitable and proper. The court for the adjudication of offences consists of five persons, two of whom, Jos. Wilson and John Thomas, are members of the church, and another, Thomas Houghton Johnson, an inquirer.

Before concluding, I must advert to the work in which you and our dear friends in England are so deeply interested, and which we have come here to promote. Notwith-

standing dear brother Sturgeon's frequent illnesses, the church under his care has enjoyed much prosperity. There are forty-four members in the church, and about sixty catechumens, many of whom our brother hopes are savingly converted. Worship has for the last month been held in the largest room in the government house, which, with the piazza, accommodate about 500 persons, but which is far too small for those who flock to hear the words of eternal life. But I have

not time to communicate all I have seen. It is, however, evident that God has made bare his arm at Clarence, and is doing a great work.

I purpose as soon as possible going over to the continent, where I hope to fix my abode. Let me hear from you as early as possible on this subject. My dear baby has been very poorly, and is still unwell. Mrs. Merrick, Mrs. Prince and child, and Dr. Prince, are all well.

Dr. Prince, in a letter of the same date, addressed to a gentleman at Liverpool, with a sight of which we have been favoured, after referring to the inconveniences and unexpected detentions of the voyage, adds,

We have, however, been largely compensated for past grievances by the lovely reception which was given to us here on Wednesday, the 6th, and Thursday, the 7th, when our little band landed in the presence of a multitude, neatly attired; and between whom and the waters' edge, were ranged, in a semicircle, the members of the new church now springing up out of infancy to a growth of forty-four in number. They welcomed us with a hymn of praise from their hearts and with gushing tears from their eyes; and the whole population has been in motion, exerting themselves to disembark our stores, luggage, &c., and labour with the alacrity and perseverance of ants to bear them up the lofty cliff on which the settlement stands.

I cannot pretend, in this hurried moment, to relate the gratifying events which have

transpired upon our arrival. You cannot imagine a more affectionate, orderly, and Christian welcome. We mean to hold a public meeting to tell them of their friends in the West Indies and Great Britain. Mr. and Mrs. Sturgeon are in tolerable health, and have been largely blessed in their untiring services to God amongst this people. This morning we have taken formal possession of the settlement, and a vessel, the Snowden, owned by Agett and Hemmingway, has providentially called off this port in her exit from Cameroons, bound for your port. I take the first opportunity to transmit, under cover to you, the deed of conveyance, for Mr. Angus; taking this mode lest otherwise it might be posted to London at a heavy cost. Captain Medgley, lately hence for Liverpool, would readily charge himself with any thing for us.

WEST INDIES.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, New Providence, October 12, 1843, contains information respecting domestic afflictions with which he has been visited, some interesting conversions, and several of the out-islands.

As the steamer is in sight which is bound for England, I hasten to communicate to you, as time will allow me, some information respecting this station. And this I do with feelings of sorrow, and yet of gratitude,—of sorrow because our heavenly Father has seen fit to mingle in our cup, for some time past, some bitter ingredients, and yet of thankfulness, that he deals with us in so much mercy and divinely tender consideration for our weakness. Both myself and my dear wife

can, I think, adopt with sincerity the language of the psalmist, "I will sing of mercy and judgment; unto thee, O Lord, will I sing."

Since we have been at Nassau, the autumn of each year has been marked by the prevalence of fever, but this season has been unusually severe, as, in addition to the prevalence of fever, we have had the influenza and measles, which latter disease is now very general in the town.

For a time, the house of God presented a

most distressing and cheerless aspect, more than two-thirds of the usual congregation being confined to their houses by the one or the other of the above complaints. Our Sunday-school too, was almost entirely forsaken by both teachers and children.

Nor have we, as a family, been exempted from a share in the calamity, if it be right so to call it. My dear wife was attacked by fever of the intermittent type, in very aggravated form, so that we were compelled to send for medical assistance in a hurried manner. The disease, blessed be God, yielded to the treatment, and she is now gradually recovering her strength, although extremely weak. Just as she was able to leave her room, our eldest boy fell sick of the measles, and had them so severely as to induce us to obtain for him medical advice; and now that God has raised him up, he has laid low, partly by the "hip-joint complaint," and partly, it is feared, by inflammation of the brain, our second boy, so that at this moment we despair of his life. The doctor has intimated to us that we may be called upon to surrender him to the God that gave him to us. And we hope we feel that he has a right to dispose both of ourselves and our dear ones as he shall see fit.

One of our servants is now sick, and likewise one of the three youths who are with us, preparing, I trust, for future usefulness either here or in Africa. The other two have fallen ill of the measles, but recovered; so that our house is now, and has been for some time past, like a hospital. I desire gratefully to record the goodness of God in preserving my own health, notwithstanding the anxiety and broken rest which you may easily conceive I have experienced.

In the church, dear sir, we continue to meet with things, some of which cheer, while some discourage us. We rejoice over the stedfastness of some, but lament over the backslidings of others. We look upon some that we hope will be our joy and crown of rejoicing in the day of God, but of others we have reason to say, that "we fear, lest we have bestowed upon them labour in vain."

On the first sabbath of September we baptized fifty-four candidates, and truly solemn and impressive was the occasion. Some of the number were young, and are therefore the hope of the church; others were well advanced in life. There was a very aged woman of the number, whose conversion to God is a wonder to many. Two of her daughters, and a grand-daughter, are members with us, and have been for years, and have suffered much persecution from their mother, whom divine grace has now made a guest at the same heavenly banquet. I have been informed that Mr. Burton, and also the late Mr. Pearson, have been most rudely treated by her. At my arrival at Nassau she had no wish to see a baptist missionary enter her house, but the mercy of God brought her to

the chapel, and the Spirit of God made what she heard "a savour of life unto life," unto her. Her name is Phebe Wallace, and it will gratify dear brother Burton to know that she has found mercy at the "eleventh hour."

One of the males, about two years since, went home from an evening meeting, full of rage at what had been said, and declaring that he would go the next morning, and lodge a complaint to the magistrate against me, for saying what I did respecting a wicked man who had recently died; and at the same time swearing that he would never enter the chapel again. This man also sits now at the feet of Jesus, and clothed in his right mind. Thus there are some pleasing instances among us of the "word of the Lord being glorified."

EXUMA.

Our churches on the out-islands are, I trust, enjoying a good degree of prosperity. At Exuma, where our good brother F. M'Donald is labouring, the chapel has been enlarged, and the church increased in number both by admission and baptism. There are also others inquiring the way to Zion.

RUM CAY.

At Rum Cay is a good brother, by the name of Samuel Kerr, who reports favourably of the church at the south side; but on the north side things are less cheering. He has opened a day-school, the number of which I have not lately received any account of, but suppose it must be from sixty to seventy.

He is a coloured man, and in early life enjoyed some advantages, and possesses good natural parts. In his character as a native teacher we must afford him some help, as the school will not support him. His wife and family are at Nassau, until we determine whether he shall be stationed for a time at Rum Cay or not. We allow him for his family, in his absence, 10s. 5d. per week.

GOVERNOR'S HARBOUR.

The school at Governor's Harbour, where our young brother, W. M'Donald, is at present stationed, is prospering, and the friends there are thankful for him. In the congregation there are a few inquirers; but a more accurate and satisfactory return we shall be able to make when we shall have visited the islands, which we shall set about soon, the hurricane months being now over.

NEW PROVIDENCE.

I am sorry to inform you that, on the 30th of September, we were visited with a very heavy gale, which did some damage by land, but much more at sea. Several vessels were wrecked, and many lives have been lost. For the last five days there have been large sales of wrecked goods in the town.

Many of our friends had their houses injured or blown down by the gale, but we are thankful to say that scarcely any injury was done on the mission premises. We have just built a new piazza on the north side of the mission-house, of the value of which we were made deeply sensible on the day of the hurricane.

TURK'S ISLAND.

This day week our dear friends and fellow-labourers, Mr. and Mrs. Rycroft, set sail for Turks' Island. We thought that a change of stations, for a short time, would be productive of good to both ministers and people, and have therefore arranged for Mr. and Mrs. Rycroft to go to Turks' Island, and spend a month or two there, and Mr. Littlewood and family to visit Nassau the same space of time. When brother Littlewood arrives I go to the islands.

I have now, dear sir, to inform you that I have been compelled to anticipate the regular time for drawing on the society, by reason of sickness and the additional expense of house-keeping, having the three young native teachers to provide for, and have sold a bill to Messrs. John Thompson and Co. for £100, dated 11th October, 1843. It would afford us much pleasure to make the station bear the whole expense of the youths, but the destitution of the dear people, from want of employment, is distressingly great. Many have emigrated through poverty, and I expect that many more will. Still we hope for better times, though we see not how they are to arise.

Begging an interest in your prayers, that we may be resigned to the will of heaven while the dark cloud of sorrow overcasts our domestic circle, I remain, &c.

Mrs. Pearson, writing to a friend, says—

We have a flourishing school. Can Mr. S. send me any little missionary books, to interest the young. We hold a kind of monthly meeting. If any kind friend were disposed to send me maps, juvenile school books, pens, paper, ink, needles, I should

really feel very grateful. I have thirty children as my pupils for writing, ciphering, geography, &c., every day; and our infant school would make sixty more: about 120 on our books. We have some good youths in the house, intended for native teachers.

EUROPE.

BRITTANY.

Some years ago the Baptist Continental Society commenced a mission at Morlaix, in Brittany. This mission was mainly supported from the first by some of the churches in South Wales, and at the dissolution of the Continental Society, was taken up by them exclusively, and has been maintained by them till now. A few months ago, however, an application was made to the Committee of the Baptist Missionary Society, in the name of these churches, by the Rev. W. Jones, of Cardiff, requesting the committee to undertake the support of this mission, as the state of trade prevented them from supporting it efficiently and at the same time contributing to the Missionary Society. Before answering this application the committee thought it desirable to obtain a full report on the state and prospects of the mission, and requested their secretary and Mr. Jones to visit Brittany, and to make inquiries as to the openings for usefulness in that field. The following account contains the facts and recommendations which were afterwards embodied in their report.

On Tuesday, Nov. 21, we reached St. Malo, after a long and stormy passage from Southampton, having spent part of the sabbath and Monday in Jersey. We first transacted our business at the custom house and passport office, and then prepared to start for Morlaix. We found, however, that there was no dili-

gence till the following morning, and accordingly spent the evening in viewing the town and in making inquiries as to the state of religion in it. St. Malo is built, like ancient Tyre, on a rocky island, connected with the mainland by a long causeway. The houses are of great height, and built of stone. The

population (including the suburb of St. Servan, built upon the mainland) about 20,000. There are many English residing here, but no protestant chapel. Service is occasionally held by one or other of the ministers of the French Protestant Church.

On the 22nd of November, we started by diligence for Morlaix, which place we reached after a ride of four and twenty hours. The first part of the route lay through a beautiful country, abounding with orchards. The last twelve hours, however, were over wild and unfruitful moors, rich only in granite, heath, and broom, the very broom (*genet*), indeed, which gave our Plantagenets their crest and name.

Throughout this part of our journey we were much struck with the quaint appearance of the people. Some were dressed in the trunk hose of the sixteenth century, others in goat-skin coats; and all had very broad-brimmed hats and flowing hair. The crosses by the road side were very numerous, and generally kept in good order—very different in that respect from those we afterwards saw in Normandy. Popery has evidently a stronger hold on the people than elsewhere in France. We were informed that at festivals and fasts the churches are generally much thronged. In favour of the people, however, it may be added, that the infidelity and the restlessness which distinguish too many of the French people, have not reached this district.

In our journey we saw or heard of several ancient Celtic monuments resembling those at Salisbury Plain and Dartmoor. Brittany seems, indeed, to have been the sacred land of the Gauls, and the very centre of their worship. These accumulated ranges of stones are (some of them) very large and very numerous, and are, in some cases, still regarded with superstitious reverence; a feeling which the priests having sanctioned by now and then converting a cromlech into a chapel and a menhir (or long sun stone) into the pedestal of a crucifix. The so called saints of Brittany are unusually numerous. Most of them are peculiar to the country, and have been canonized for the most part by the popular voice. A history of these saints (of which there are at least 365) is one of the most popular books.

The hardy and determined spirit of the people may be inferred from the part which the Vendéans and Chouans (mostly Bretons) took in the French Revolution.

Nov. 23. About nine o'clock in the morning we reached Morlaix, a flourishing port and town of 10,000 inhabitants, beautifully situated in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. Here we were met by Mr. Jenkins, the missionary; and here we resolved to separate, one of us remaining at Morlaix for the purpose of visiting Mr. Jen-

kins' stations, the other going on to Brest. Morlaix is the centre of that part of the population who speak Breton, and well suited to be the principal station. The whole population of Brittany is about 2,500,000; of whom 500,000 speak Breton and French, and 500,000 Breton only. This Breton is closely akin to the Welsh. Frenchmen cannot understand it, nor do the Bretons generally use the French. There are four dialects of the Breton, two of which, however, are scarcely different. Romish books are published in them all, and to a large extent. This language Mr. Jenkins thoroughly understands; he speaks it and writes it with great fluency. As he is the *only* protestant minister who understands it, his presence and services are obviously of great importance.

The result of the visit to the various stations was very satisfactory. It is believed that there is a good work going on in the hearts of many of Mr. Jenkins' hearers—a work which it is hoped will very shortly become apparent to all.

Nov. 24. At Brest (the first naval sea-port of France) the deputation received repeated and most friendly communications from M. Lefourday, the protestant minister. He spoke very highly of Mr. Jenkins. It is to him, indeed, Mr. Jenkins was mainly indebted for the sanction which the French government has given to Mr. Jenkins preaching. He expressed his hope that Mr. Jenkins might continue at Morlaix; said that as himself and Mr. Jenkins were the only protestant ministers in *all* Brittany, his removal would be a sad blow to protestantism; and ended by offering one or two suggestions for rendering the mission more efficient, and promised his help in any way in which he could promote it.

On the 25th, the members of the deputation united again at Morlaix, and compared the impressions which they had gathered from their respective inquiries.

We agreed in thinking that it would be most undesirable to abandon the mission. We agreed in recommending that some steps should be taken to erect a small chapel. All meetings are at present held in Mr. Jenkins' house, which is most inconveniently situated for this purpose. We afterwards looked at one or two sites, where a chapel may be built. The situations are public, and exceedingly convenient. A beautiful stream runs at the back of one of them, and would answer admirably for the administration of Christian baptism.

We agreed, too, in thinking that a translation of the New Testament into vernacular Breton was absolutely necessary. This was the conviction of M. Lefourday and of others, who all bore testimony to Mr. Jenkins' competency for making such a translation. His tracts, which were printed by the liberality of

the Paris Tract Society, are said to be very acceptable among the people.

About midday we took leave of Mr. and Mrs. Jenkins, with many sentiments of Christian regard, and started for Rennes—some 150 miles distant. We reached it on sabbath morning, and hoped to have spent a profitable day. We found, however, that the protestant chapel was closed, the minister having removed to Havre. In passing one of the churches we looked in for a few minutes, and found several worshippers, principally women, counting their beads and kneeling to the virgin. They were soon succeeded by others, and so the scene continued for some hours. In the evening the streets were crowded with individuals of both sexes, who were spending the time with the gaiety usual in French towns. We went to our lodgings, the hearts of both of us crushed down by the scenes of the day.

In Rennes there seems to be a good opening for a missionary. The town contains about 50,000 inhabitants, and is evidently a thriving and important place.

On the 27th we started for Caen, in Normandy, which place we reached on Tuesday the 28th. After spending a few hours among its Norman towers, we left for Havre, where we hoped to find a steamer for Southampton. At Havre we spent the greater part of Wednesday, and were much interested in the labours of the Rev. Mr. Adam, of the American Sailors' Society. The Mariners' and American church seem to be well deserving of the sympathy and help of our American friends.

On Thursday the 30th, we reached Southampton, with a still deeper conviction of the value of that gospel, and of those spiritual views of it, which we so highly enjoy at home.

Acting on this report, the Committee have voted £100 from the Jubilee Fund, towards the erection of a chapel at Morlaix, on the understanding that £150 will be raised from friends in Wales and elsewhere. The Rev. W. Jones, of Cardiff, has kindly engaged to appeal to our Welsh friends for this object.

HOME PROCEEDINGS.

MEETING AT SURREY CHAPEL.

On Monday, the 13th of November, a meeting was held at Surrey Chapel, on the occasion of the returning to Jamaica of Mr. Oughton. The Rev. J. Sherman presided, and Revs. T. Middleditch, J. Angus, S. Oughton, and Mr. Tyler took part in the proceedings. Mr.

Oughton was originally connected with the church at Surrey Chapel, and the meeting was one of deep interest to him and to all present.

Mr. and Mrs. Oughton sailed for Jamaica on Friday the 17th.

MEETING AT SHACKLEWELL.

On Tuesday evening, November 14th, 1843, the fourth annual meeting of the Shacklewell Auxiliary to the Baptist Missionary Society was held in Shacklewell Chapel, on which occasion the chair was occupied by the Rev. John Cox, and interesting addresses were delivered by the Rev. J. Angus, and the Rev. Samuel Oughton; after which Mr. Oughton was affectionately commended to the care and blessing of God. The annual report of the Auxiliary stated

that the amount raised during the past year on behalf of the mission was £66 18s. 10d., which included the sum of £8 0s. 3d. collected by one friend, for Africa, by means of subscriptions of one penny and twopence per month, an example worthy of imitation by all who desire to aid the funds of the Society.

Before the close of the meeting, which was well attended, £12 3s. 9d. was collected on behalf of the Society.

DEPARTURE OF THE REV. J. M. PHILLIPPO.

At the request of the Committee, Mr. Phillippo is about to visit several of the other West

India Islands, before he returns to Jamaica. He sailed from Southampton on Dec. 2nd.

DESIGNATION OF MR. EVANS.

On Thursday, the 14th of December, Mr. G. P. Evans, late student of the Bristol Baptist College, was set apart for missionary labour in the island of Jamaica, at Broadmead Chapel, Bristol. The following ministers residing in the city were engaged in the service: the Rev E. Probert commenced by reading and prayer. The introductory discourse, grounded on Matt. xxviii. 20 (the latter clause), was delivered by

the Rev. E. Huxtable, Classical and Mathematical Tutor of the College. The questions were proposed by the Rev. G. H. Davis. The ordination prayer was offered up the Rev. T. Winter, and a charge was given from Ephesians iii. 8, by the Rev. T. S. Crisp. The Rev. W. Lucy (independent) closed the service by prayer. A very large and attentive auditory assembled on this interesting occasion.

HERALD BY POST.

The Missionary Herald is now stamped, and will be sent (price 2d.) by post (free) to any of our friends either at home or abroad, who will favour the secretary with an order.

Unstamped copies are still supplied as usual by the *publishers*, Messrs. Houlston and Stoneman, Paternoster Row.

6, Fen Court, Dec. 1839.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	FERNANDO PO	Merrick, J.....	Sept. 11.
		Prince, G. K.....	Sept. 11.
		Sturgeon, T.....	Sept. 11.
ASIA.....	CALCUTTA	Pearce, G.....	August 16, Oct. 16.
		Thomas, J.....	July 6, Oct. 17 & 20.
		Wenger, J.....	August 10.
	COLOMBO.....	Daniel, E.....	June 9, August 30.
	CUTWA.....	Carey, W.....	Oct. 5.
	KANDY.....	Birt, Mrs. O.....	Sept. 7.
		Dawson, C. C....	Sept. 18.
	MONGHYE.....	Parsons, John....	Oct. 6.
	MUTTRA.....	Phillips, T.....	Oct. 18.
	PATNA.....	Beddy, H.....	Aug. —, Oct. 15.
JAMAICA.....	BROWN'S TOWN	Clark, J.....	Oct. 17, Nov. 3.
		Clarke, J.....	Nov. 1.
	CALABAR	Tinson, J.....	Oct. 17.
	FALMOUTH.....	Knibb, W.....	Oct. 17, Nov. 3.
		Francies, E. J....	Oct. 4.
	INVERNESS CASTLE.....	Bloomfield, H....	Oct. 19.
	KINGSTON	Clarke, J.....	Oct. 17.
	MOUNT NEBO.....	Armstrong, C....	Oct. 14.
	PORT ROYAL	Clarke, J.....	Oct. 20.
	SAYANNA LA MAR.....	Hutchins, J.....	Nov. 3.
	STUARTVILLE.....	Clarke, J.....	Oct. 24.
	WALDENSIA.....	Henderson, J. E.	Nov. 3.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Oct. 15.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Edinburgh for articles of apparel, &c., for the African Mission, by Mrs. Watson, as by the following list:—

A quantity of printed cottons, by Mrs. Wemyss;
 A quantity of thread and printed cottons, by Mrs. Skirven;
 A piece of calico shirting, for missionaries, by Mr. Robert Wilson;
 A piece of calico shirting, by Mr. J. Crease;
 Goods, value one guinea, by Mr. H. M. Gibb;
 Calico, by a friend, per Miss Kerr;

One dozen pair of ladies' boots, by Mr. D. Hill ;
 Two dozen knives and forks, with carvers, for missionary vessel, by Mr. A. Young ;
 Two dozen sailors' pocket-knives, by the same ;
 Two dozen pairs of scissors, by the same ;
 One hatchet ;
 Parcel, for Dr. Prince, from Mr. Miller ;
 About 100 dresses, by the ladies of Elder Street Chapel, to the care of Mrs. Prince.

Also to friends at Thrapstone, for a box of clothing, &c., for Rev. J. H. Wood ; to Mrs. Day and friends at King's Road, Reading, for a box of clothing, &c., for the African Mission ; to the ladies connected with the Grove School, Battersea, for a parcel of clothing, for the same ; to Mr. John Hill, of Regent Terrace, for a parcel of magazines, &c. ; to the ladies connected with John Street Chapel, for a chest of clothing, &c., for Dr. Prince ; to friends at Coventry, for a box of clothing, &c., for the African Mission ; to friends at Lynn, for a box and parcel of clothing, &c., for the African Mission ; to a young friend at Broughton, Hants., by Mr. Coombs, for a parcel of clothing, for the African Mission ; to Mr. J. Peck, of Crettingham, by Mr. Pollard ; for a box of books ; to Rev. J. Tyso, of Wallingford, for a Quadrant, for the missionary vessel ; and to Miss Wilkinson and Miss Blyth, of Whitehaven, for a box of clothing, for the African Mission.

CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month
 of November, 1843.*

<i>Annual Subscriptions.</i>	£	s.	d.		£	s.	d.		£	s.	d.
Hassall, Mrs., Chelsea...	0	10	6	CAMBRIDGESHIRE.				Beaulieu—			
Peto, S. M., Esq., and				Newmarket, moiety of				Collection	7	11	11
Mrs. Peto	100	0	0	Collection	1	9	0	Contributions	1	5	1
<i>Donations.</i>				DEVONSHIRE.				Broughton—			
Penny, John, Esq., for				Bovey Tracey—				Collection	8	10	0
Translations	1	0	0	Collection	3	4	5	Contributions	7	13	9
Wilson, Mrs. J. B.	30	0	0	Contributions	30	10	3	Do., Sunday School.	0	7	7
Do., for <i>Sufferers by</i>				Do., Sun. Schools...	0	4	2	Lymington—			
<i>fire at Kingston</i>	5	0	0	Brixham, Collection....	2	0	10	Collection	9	19	10
				Do., for <i>Sufferers by fire</i>				Contributions	18	19	8
				<i>at Kingston</i>	1	9	8	Do., for <i>Africa</i>	9	0	0
LONDON AND MIDDLESEX				Modbury—				Do., Sunday School.	4	13	0
AUXILIARIES.				Collection	2	5	7	Romsey—			
Eagle Street, Collection.	2	4	10	Contributions	5	4	10	Collection	7	10	0
Henrietta Street	57	5	4	Newton Abbott, Collec-				Contributions	8	19	10
Ditto, for <i>Entally</i>	10	14	10	tion, &c.	3	1	4	Southampton—			
				Paignton—				Collections	10	15	7
BEDFORDSHIRE.				Collection	1	7	1	Contributions	6	8	10
Biggleswade—				Contributions	7	12	6	Do., Ladies' Asso-			
Collections	13	15	6	Plymouth, on account...	142	19	0	ciation	6	6	0
Contributions	32	11	9	Torquay, Collection	2	10	0	Do., Sunday School.	0	12	0
Do., for <i>Entally</i>	7	14	0					Legacy of the late Mr.			
Do., for <i>Female Edu-</i>				ESSEX.				Reuben Read	10	0	0
<i>cation</i>	2	10	0	Harlow, on account....	10	17	6	Wallop—			
Dunstable—				St. Osyth—				Collection	2	1	2
Collections	20	0	0	Barrett, Mr. John, for				Contributions	1	19	0
Contributions	13	10	10	<i>Africa</i>	0	10	6	Do., Sunday School.	0	6	0
Do., Sun. School....	0	4	4	GLOUCESTERSHIRE.				Whitechurch—			
Heath and Reach—				Cirencester	12	0	0	Collection	5	3	2
Collection	3	0	0	Gloucester—				Do., at Bourne	0	9	10
				Collections	5	4	0	Contributions	16	8	6
BUCKINGHAMSHIRE.				Contributions	4	18	6	Do., Sun. School....	0	13	6
Great Brickhill—				Wotton under Edge—				HERTFORDSHIRE.			
Contrib., for <i>India</i>	4	12	6	Collection	9	18	0	Breachwood Green—			
Do., Sunday School,				Contributions	10	2	3	Collection	4	10	0
for <i>Schools in India</i>	1	2	6					Buntingford—			
Fenny Stratford—				HAMPSHIRE.				Collection	3	0	0
Collection	2	11	6	Andover—				Hemel Hempstead—			
Contributions	1	14	4	Collection	5	5	6	Collections	8	16	9
				Contributions	24	11	6	Contributions	16	15	5
								Hertford—			
								Collection	6	9	9
								Contrib., for <i>Schools</i> ...	1	2	6

	£	s.	d.
Northchurch—			
Collection.....	1	7	7
Contributions.....	0	10	0
Royston—			
Collection.....	6	4	6
St. Albans—			
Collection.....	10	3	6
Contributions.....	22	5	7
Do., Juvenile Society.....	15	0	6
Do., for <i>Entally</i>	3	0	0
Ware—			
Collection.....	1	13	1
Contributions.....	2	10	0
Do., for <i>Schools</i>	1	0	0

KENT.

Sevenoaks—			
Collection.....	9	10	0
Contributions.....	26	7	9

LANCASHIRE.

Liverpool, on account.....	100	0	0
Ogden, near Rochdale—			
Garside, Rev. J.....	1	0	0
Sabden—			
Wright, Miss.....	1	0	0

NORTHAMPTONSHIRE.

Burton Latimer.....	5	5	0
Kettering—			
Collections—			
Rev. W. Robinson's.....	8	16	11
Rev. T. Toller's.....	2	0	0
Administratrix of the late Mrs. Mary Smith, Brigstock....	5	0	0

SHROPSHIRE.

Bridgnorth—			
Collections.....	11	9	10
Contributions.....	7	9	2
Do., Sun. School..	3	14	0

SUFFOLK.

Beccles—			
Collection.....	7	15	1
Contributions.....	5	0	0
Bildestone.....	3	0	6
Bury St. Edmunds.....	34	17	6
Charsfield.....	2	0	0
Clare.....	3	14	0
Eye—			
Collections.....	3	16	8
Contributions.....	12	3	11
Sunday School, for <i>Schools</i>	1	8	0
Grundisburgh—			
Collections.....	11	13	0
Hadleigh.....	4	13	2
Halesworth—			
Collection.....	4	12	6
Contributions.....	1	0	0
Horham—			
Collections.....	4	1	6
Contributions.....	5	0	0
Ipswich—			
Collection, Public Meeting.....	10	9	6
Stoke Green—			
Collections.....	10	2	0
Contributions.....	4	14	0
Do., for <i>Miss Ves.</i>	3	0	0
Salem Chapel—			
Collection.....	1	18	0
Contributions.....	3	1	4
Laxfield.....	5	0	0
Otley.....	5	1	0
Rattlesden.....	2	0	0

Stoke Ash—			
Collection.....	1	17	0
Contributions.....	1	13	9
Do., Sunday School.....	1	5	1
Stowmarket.....	4	19	3
Sudbury—			
Collection.....	2	7	6
Sunday School.....	0	12	6
Sutton.....	0	19	0
Walsham.....	1	17	2
Walton.....	4	10	0
Wattisham.....	4	0	0
Woodbridge.....	4	0	0

178 2 11

Acknowledged before and expences.....133 13 0

44 9 11

WORCESTERSHIRE.

Pershore—			
Collections.....	20	4	6
Contributions.....	30	11	6

YORKSHIRE.

Bradford, Sion Chapel—			
Thornton, Master J.P., Collected by.....	0	15	7
Hull, on account, by Mr. George Greenwood....	70	0	0
North of England, on account, by Rev. P. J. Saffery.....	265	0	0

NORTH WALES.

Newtown, &c, by Rev. B. Price.....	17	0	0
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SOUTH WALES.

CARDIGANSHIRE—			
Aberystwyth—			
Collection.....	5	6	6
Contributions.....	7	17	0
Do., Sun. School..	7	1	8
Bethel—			
Collection.....	0	7	7
Contributions.....	1	18	0
Cardigan—			
Collection.....	3	10	0
Contributions.....	7	18	6
Ebenezer and Hebron—			
Collections.....	0	11	0
Llanrhystyd—			
Collection.....	0	6	0
Moriah—			
Collection.....	0	5	10
Contributions.....	1	0	0
Penrhyncoch—			
Collection.....	1	2	9
Contributions.....	2	6	6
Pont-rhyd-fendigae—			
Collection.....	0	12	10
Contributions.....	0	2	6
Sion Chapel—			
Collection.....	0	16	6
Contributions.....	0	7	6
Swydd-yffnnon—			
Collection.....	0	6	10
Contributions.....	0	2	6
Talybont—			
Collection.....	0	4	6
Contributions.....	3	3	0
Verwig—			
Collection.....	0	14	3
Contributions.....	1	3	6
Do., Sun. School..	2	2	11
CARMARTHENSHIRE—			
Aberduar—			
Collection.....	1	0	4
Contributions.....	0	16	6
Do., Sun. School..	1	12	4

Bethel and Salem—			
Collection.....	0	13	5
Contributions.....	0	15	0
Do., Sun. School..	1	3	7
Bwlchgywynh—			
Collection.....	1	1	2
Contributions.....	0	12	6
Caregawdde—			
Collection.....	0	5	4
Carmarthen, Penuel—			
Collection.....	2	5	6
Contributions.....	5	0	6
Cwmsarnaddn—			
Collection.....	1	4	1
Ferryside—			
Collection.....	0	5	0
Contributions.....	0	2	6
Landoverly—			
Collection.....	0	15	0
Contributions.....	0	15	0
Llanelli—			
Collection.....	1	11	3
Contributions.....	5	11	0
Llwynhendy, Soar—			
Collection.....	0	8	3
Contributions.....	0	8	0
Login—			
Collection.....	0	13	8
Contributions, Sunday School.....	1	7	6
Mainke—			
Collection.....	0	5	0
Newcastle Emlyn—			
Collection.....	0	17	0
Contributions.....	5	14	6
Do., Sun. School..	3	19	0
Smyrna—			
Collection.....	0	17	0
Contributions.....	0	12	6
Vellinvoel—			
Collection.....	0	8	6
Contributions.....	1	5	0
PENBROKESHIRE—			
Bethabara—			
Collection.....	2	5	10
Contributions.....	2	0	0
Do., Sun. School..	9	0	6
Cilwvyr—			
Collection.....	1	18	7
Contributions.....	2	13	0
Ebenezer—			
Collection.....	1	9	0
Contributions.....	4	16	0
Do., Sun. School..	5	0	0
			120 17 0
Acknowledged before and expences.....	116	3	0
			4 14 0

SCOTLAND.

Glasgow—			
Contributions.....	100	0	0
Do., for <i>Translations</i>	35	0	0
Do., for <i>Africa</i>	15	0	0
Greenock—			
Collection, Mr. Simpson's.....	1	5	0
Contributions.....	1	5	0
Irvine—			
Collection, Mr. Leechman's.....	10	0	0
Contributions.....	3	0	0

FOREIGN.

JAMAICA—			
Vale Lionel, by Rev. J. Williams, for <i>Africa</i>	18	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 30th of November, 1843.

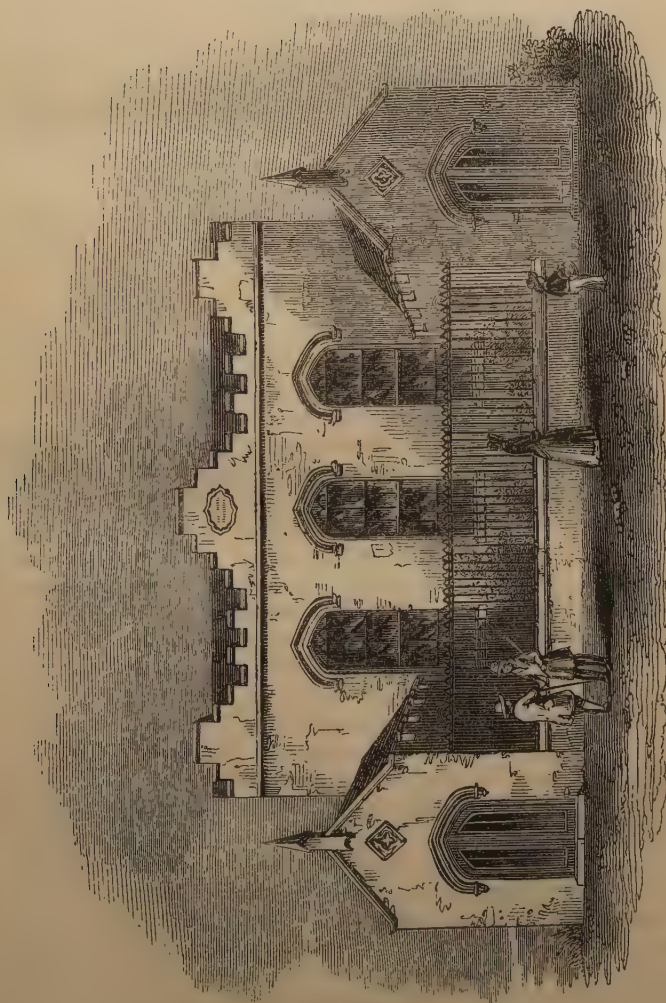
London—	£	s.	d.		£	s.	d.		£	s.	d.
Bligh, Mr. J. S., for Miss. Vessel	1	1	0	Bideford—				McAndrew, Mr. D. ...	1	1	0
Cash, W., Esq., Peck- ham, for do.....	2	2	0	Spasshatt, Rev. J., for ditto	1	0	0	Musgrove, Mr. A.....	1	0	0
Gurney, Hon. Baron, for do.....	10	0	0	Blaenfos—				Sabbath School, Mr. T. Lawrie's.....	0	12	0
Gurney, Joseph, Esq., for do.....	10	0	0	Sunday School	1	7	6	Scott, Mr. Thomas....	1	0	0
Gurney, H., Esq.....	5	0	0	Bristol—				Shaw, Mr. James.....	1	0	0
Gurney, Thomas, Esq., for Missionary Ves.	5	0	0	Leonard, R., Esq., for Missionary Vessel...	10	0	0	Stephenson, Mr. R....	1	0	0
Norton, Thomas, Esq., jun., for do.....	2	0	0	Sanders, Mr. Thomas, for do.....	1	0	0	Stewart, Miss, St. Fort	1	0	0
Penny, John, Esq., for do.....	3	0	0	Castle Howard—				Watson, Mr. Alex.....	2	0	0
Saunders, Master A., Regent St., for do...	1	0	0	Morpeth, The Hon. Viscount, for do. ...	10	0	0	Wemyss, Mrs.....	0	10	0
Servants of W. S. Fry, Esq., East Ham, for do.....	0	6	0	Cirencester—				Wood, Dr. James.....	1	0	0
Stean, Rev. E., D.D.	50	0	0	Bowly, C., Esq., for do.....	2	0	0	Sums under 10s.....	8	5	4
Amersham—				Brewin, E., Esq., for do.....	0	10	0	Harlow, for Miss. Vessel	1	0	0
Dorrell, Mr., for Miss. Vessel	1	0	0	Brown, T., Esq., Bar- ton Bury, for do.....	0	10	0	Hatchell—			
Sunday School, for do.	1	0	0	Brown, R., Esq., for do.....	0	5	0	A Friend of Africa, for do.....	1	1	0
Andover—				Delta, for do.....	2	0	0	Small sums, for do.	0	1	6
Baker, Mr. James, 2nd donation, for ditto...	5	0	0	Collingham—				Heybrook, near Rochdale—			
Appledore—				Nichols, Mrs., for do..	10	0	0	Scholefield, R., Esq., for do.....	1	0	0
Chappel, Miss Doro- thy, for do.....	1	0	0	Cranfield—				Hitchin—			
Astwood—				Proceeds of Lecture on Missionary Geo- graphy, by Rev. J. Bird, for do.....	1	6	8	Godde, Mrs., for do....	0	10	0
Peart, Mrs., for do....	1	1	0	Edinburgh, by Rev. J. Watson, for do.—	1	0	0	Hepburn, Miss, for do.	1	1	0
Smith, Rev. James, for ditto	5	5	0	Abercrombie, Dr.....	1	0	0	Ipswich, Stoke Green, for do.....	3	0	0
Smith, Mrs., for do....	2	2	0	Baildon, Mr. H. C. ...	1	1	0	Lymington—			
Smith, Mr. Joseph				Bible Class	1	0	1	A Friend, for Miss. Vessel	1	0	0
Butler, for ditto.....	1	1	0	Black, Mr. W.	1	0	0	Do., for do.....	0	2	6
Smith, Mr. James, jun., for ditto.....	1	1	0	Cruickshanks, Mr. E..	1	0	0	Newark	17	14	4
Berkhamstead—				Dick, Mr. J.	0	10	6	NORTH, a Friend in the, for Miss. Vessel.....	1	0	0
Baldwin, Mr. J., for do.	1	0	0	Friend	5	0	0	Nottingham—			
Meacher, Mr., for do..	0	10	0	Ditto	5	0	0	Heard, J., Esq., for do.	10	0	0
Tomlin, W., Esq., for do.	0	10	0	Ditto	5	0	0	Tavistock—			
Sums under 10s., for ditto.....	3	3	2	Gibb, Mr. H. M.....	2	2	0	Angas, Miss, for do....	5	0	0
				Gourlay, Mrs.....	1	0	0	Windeatt, Mrs. W., for do.....	1	0	0
				Handyside, Dr.....	1	0	0	Ware—			
				Hardie, Mr. J.	0	10	0	A. D., for do.....	1	0	0
				Mackay, Mrs.....	1	0	0	A. Z., for do	1	0	0
								Whitechurch—			
								Scorey, Mr. G., for do.	1	0	0
								Wrotham—			
								Tomlyn, Mr. L., for do.	5	0	0

The particulars of Jubilee remittance from Portsea and Portsmouth, will be inserted in the next Report.

In the Huntingdon list of subscriptions to the Jubilee Fund, inserted in the last Annual Report, there is an omission of the Rev. W. Wright, £2 10s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.



THE BAPTIST CHAPEL, CLONMEL.

CLONMEL.

THE chapel and premises in this town having become considerably out of repair, it became necessary to direct immediate attention to their renovation. In the prospect of these repairs it was also deemed highly desirable to remove a blank wall, which almost entirely hid the place of worship from public view. This has been done at an exceedingly moderate expense, and the present neat and handsome exterior presented, as in the annexed engraving. All the brethren of the Irish Southern Baptist Association united in the recommendation of such a measure, and in aiding to defray the cost. They also resolved to hold their next Association meeting at Clonmel on the completion of the work, which took place on the 17th of October, and two following days, when very interesting and well-attended services were conducted.

Will the readers of the Chronicle unite with their brethren labouring in the south of Ireland in fervent supplication that God may at length accompany the efforts made in this interesting and busy town, to diffuse the blessings of salvation, with manifest indications of his approval and benediction—thus will the heart of our brother Sharman be encouraged and comforted, and his recent assiduous exertions to put the place of worship in a more prominent and suitable condition, be most amply rewarded.

·GOOD WISHES.

When your eye, gentle reader, turns towards this page, the season of universal festivity and congratulation, in this country, will have come. It is a pleasant time. What a vast amount of good feeling is brought into play. What multitudes of faces beam with joy. How many hearts leap with delight. Friends, who have not seen each other for a long time, meet again. On every hand we hear the warmest expressions of good will; and the most ardent wishes for future comfort and success, are breathed from every lip.

Deeply sympathizing with this almost universal joy, though its brightness may be clouded with recollections of sorrows and bereavements, we are anxious to divert a portion of these generous feelings into a channel which has long been open, but which, sometimes, has been nearly dry. We once more put in a plea for Ireland. You wish well to the benighted African and Hindoo—to the savage and the slave. Your hearts have yearned over them. Your wishes have been free—you have been free too, of your efforts and your liberality. There is not less reason why you should feel and act in a similar way towards this unhappy land. An intelligent, generous, brave, and *much injured* people, are fettered and bound in the chains of a dark and cruel corruption of Christianity. Taught to rely on ceremonies dispensed by priestly hands, from whence they derive their efficacy, many of which are both unmeaning and absurd, their confidence is placed on shadowy forms of truth, instead of on “the Rock of ages.” Going through observances, and submitting to penances, which have no authority in scripture, they are trusting for salvation in human devices, instead of the all-sufficient atonement. The cross is held up to the eye, but the endless

nummeries of the papal system hide it from the mind. There are *seven millions* of your fellow-creatures thus bound and led captive. Remember they are not so far from you, that you cannot help them. No long and perilous voyage must be made to reach them. No pestilential climate threatens you with death, if you approach their shores. They are British subjects; and twenty-four hours travelling will set you down in their midst!

You will tell us,—“Well, we have wished well to Ireland.” We believe you fully. But how easy to be very free with good wishes. Think us not unreasonable, when we tell you we want something more. Good wishes will not feed the hungry, clothe the naked, or give life to the dying! These good wishes must take some form, and put forth activity, to be of much avail. During the past year something has been done to awaken greater sympathy and interest for Ireland. We have been sowing the seed. We have waited with anxiety and hope for the time to reap.

The passing away of one great period of our existence, and the coming of another, is generally a season of solemn reflection, close self-examination, and deep resolve for the future. These eventful times in our short fleeting life, may subserve a grand end. It would be hardly possible for a devout mind to follow out the trains of thought suggested by these times, without some such acknowledgments as these. “Another year is gone, and how little have I done. How slow my progress in the divine life; and how languid my efforts to extend the kingdom of my Lord and Saviour. While I have been basking in the sun-light of gospel privileges, and taking my fill of the streams of life and joy, myriads of my fellow-immortals have perished, and myriads more are perishing, for the want of what I so richly possess. How little have I thought of them, or prayed for those who have carried to them the glad tidings of salvation, or supported those Christian institutions formed for the purpose of evangelizing the world. Alas! I have too often coldly listened to their appeals, when they should have thrilled through me. I will do so no more. This selfish spirit shall die. My privileges were not given to me for my benefit alone. They are a solemn trust. I shall soon be called to an account for it. If that were to take place *now*, it would be rendered up, not with joy, but with grief. I am spared to see another year. *It may be my last*. I will therefore redeem the time; for the days are few and evil.”

Dear reader, have you thus felt and said? Has another year, rich with divine goodness and blessing, awakened these penitential and grateful feelings and resolves? If so, suffer us to ask for a share of this new-born spirit of prayer, liberality, and effort, in behalf of poor Ireland. Do not say we are too urgent. Reject not our petition because we have presented it again and again. Many souls have been saved by your missionaries. The little churches under their care are verdant spots in a wide desert. They are centres of light amidst the surrounding gloom. Do not suffer them to expire. There are openings in the vast system of superstition which overshadows the land. We want to enter them and carry the light of heaven, to show the benighted souls within, “the way, the truth, and the life.” Unless you help us, we cannot do it. Schools languish, for we cannot support them. More are demanded, and we are obliged to say, *Nay*. Agents are wanted, but we cannot employ them. Missionaries are needed, but we cannot say to the rising ministry, many of whom burn with the right spirit, take the field with us; for we have not the means of supporting

them. AND WHY? Our funds are scarcely adequate to sustain our present limited operations. And will you not help us? You will soon have an opportunity of telling us. The appeal will be put to you *personally*. One of our agents is about to be dispatched on this business. Let this be his herald. Receive him kindly. Encourage him. Send him on with substantial tokens of your good will. Convince him and us that your good wishes are sincere and hearty, by those practical proofs, which cannot be mistaken or denied! Then will "the blessing of him that was ready to perish" come upon you.

The correspondence of the last month gives the two following extracts, which will be read with pleasure.

"I have had opportunity of making known the Saviour's name at nine meetings, which were attended by not less than four hundred individuals. I had not been at some of the stations where the greater part of these meetings were held for more than three months, in consequence of my late term of affliction. I have now, however, got all my stations visited this month, and I see many marks of the divine blessing on my former labours. C—— station is reviving with greater life and devotedness than I expected. It is a very wicked village, and I trust the divine arm will rescue many from the grasp of Satan. B—— is more than coming up to my most sanguine expectations. My last visit, which was on Wednesday the 29th ult., was the most pleasing I have had yet. The congregation is increasing, and the people are progressing rapidly in their scriptural attainments, and in their thirst for spiritual improvement."

"During the last month the Lord favoured me with good health, so that I have not been a single day idle from doing a little in the vineyard of the Lord. And no wonder the

people are destroyed for lack of knowledge, when I tell you that I visited, in the neighbourhood of G——, a place about four miles distant from this town, a protestant man, whom I visited for the first time, who told me he had not a single visit from his minister these seventeen years; he said they might famish, for all their shepherd cared about them; and the man's wife told me that her father's family had not been visited by a minister these thirty years. I just mention this to show in what a deplorable condition the people of this neighbourhood must be, and how needful it is for some of the Lord's people to go among them, to speak to them about the unsearchable riches of Christ. I find this sort of work very general in the country parishes I visit. I shall say no more on this subject at present; but I pray that the Lord of the harvest may send faithful labourers into his vineyard. I have distributed during the last month a hundred and sixty-nine tracts, visited eighty-five families (sixty-seven protestants and eighteen Roman catholics), and preached the word to a hundred and eighty persons (a hundred and thirty-three protestants and forty-seven catholics.)"

Contributions have been received from Mr. Bowser—Mr. Herne—A Village Friend, Somersetshire—Mrs. Goodman, Flitwick—Mrs. Burrow, Ramsgate—and other friends, of which the particulars will be given in a future number.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

Our review of the year just closed is calculated to awaken gratitude and hope. The majority of the agents of the society have given a cheering report of the success of their labours. Many souls have been converted; several feeble churches have been invigorated; and the gospel has been preached in some places where it was previously unknown. We say nothing about deficient resources, and the necessity of increased contribution—not because we cannot show that ours is “a pressing case”—but because we are persuaded that encouraging facts are amongst the best incentives to liberality.

It has been thought better, upon the whole, to give the letter of our worthy missionary, Mr. Alcock, of Berwick, near Shaftsbury, without any of the omissions or modifications which a fastidious taste might dictate. Many of our readers are not fully aware of the extreme poverty which prevails in several districts in which our missionaries labour, or of its effect in hindering the progress of the gospel. Last year, in consequence of his success, Mr. Alcock was denied by a persecuting neighbour, the use of a well on which he depended for a supply of water, not only for baptizing, but domestic purposes. Having adverted to this circumstance, an account of which appears in the last report, he says:—

Notwithstanding all this, the Lord has been graciously pleased to bless and prosper his own word among us. He has disappointed our enemies, and caused them to see that they have defeated their own object. He has raised us up kind friends, by whose assistance we have been enabled to sink a well on our own premises near the chapel; we now have a good supply of water, and are just on the eve of using some of it for baptizing. One poor sinner, who says himself that he has been guilty of every sin but murder, is about to follow his divine Lord through the liquid grave. At *Bower Chalk*, one of our out stations, the Lord has done and is still doing great things for us. Our place of worship has been enlarged twice within five years, and it will not hold above half the people now who are anxious to attend. Every sabbath persons are complaining that they cannot get in, nor many of them near enough to hear my voice. We very much need a new chapel in this place. I most sincerely hope that the Lord will be pleased to find out a way to help us in this work of need and mercy. The people are the poorest of the poor, nearly all farm labourers, working for *seven shillings per week*, and some of them with five and even more children to support. One poor man, some time ago, who had been paying to a benefit club for nearly twenty years, found that with his increasing family and his low

wages, he could not continue to pay his three shillings per quarter to his club, and at the same time help the cause of Christ; he therefore gave up his benefit society, to pay his three shillings per quarter to help to support me, and threw himself upon the providence of God. I told him I thought it was not right for him to do so, but he would not be persuaded from it. The friends of Christ in many places know but very little of the poverty of the people here. I met with a boy keeping sheep some time ago, in my way to a village to preach. I had some conversation with him about his soul; and among other things I asked if his father and mother ever went to chapel. He said his father had been two or three times, but he could not always come. I asked why. The answer was, “My father wants to be like a squire; he wants a clean shirt on every week, and mother can’t get that, for father has but one old rag that his master gave him two years ago, and he don’t come home soon enough every Saturday night for mother to wash it.”

As I was returning home late at night from a village six miles distant, after preaching, some time since, as I passed the cottage of a poor man with a large family, I thought I heard the voice as of a person in prayer. I stayed some minutes, and at last found it was so. I was very pleasingly surprised, and on the morrow I went to the poor man’s house to

ask if I was correct in what I thought. I said, "John, did I hear you in prayer last night with your family, as I was passing by about eleven o'clock." John said, "I don't know, sir; but God forbid that I should live without prayer;" and his wife answered, and said he did pray with his family every night. I asked how long he had been in the habit of doing so. He said, ever since he had read the tract my daughter left there. I said, "But, how is it, then, John, that I don't see you at our chapel." "I have no clothes to put on," was the answer. I said, "The Almighty does not look at the clothes, but at the heart." He said he had nothing to put on but the smock frock he worked in, and when he could not come home soon enough on the Saturday to have it washed, he did not like to come out, as he thought every person would be looking at him; and his wife had so much to do with six small children, that she could not always do it. I said, "And should you always attend with us if you had a coat and waistcoat." He said, "Yes, sir, and glad to do so." I went home, and took off the coat and waistcoat I had on, which I could very ill spare, and sent my son with it to his house. This poor man was baptized last Christmas. He prays with us in public, and has hope of his poor wife. This man was sent to prison a few years ago for stealing ducks. This one circumstance is worth all the money that our church ever cost its friends. Another poor man has been led to seek mercy from a gracious God in Christ, through reading a tract I placed in a hedge by the way-side; he has become a member with us. I attended a prayer-meeting in one of the villages some time ago, where two poor men engaged in prayer, and then I gave a short address from 1 Peter ii. 7, "Unto you who believe he is precious." A poor man at the close of the meeting came to me with tears of joy in his eyes, and said, "I would wish to feel thankful that I have known something of the preciousness of Christ for many years." He added, "I have been for three years at a time with only one shirt to my back, and obliged to go to bed on a Saturday evening, that my wife might wash it for the Sunday; and even then," said he "I felt Christ precious, for I knew that all the coats and shirts in the world belonged to my Father, and when he pleases he will give me one; but if it is not till I deserve it, I shall never have it." *How many of the friends of Christ have in their wardrobes old things doing nothing, that would be a great boon to some of these poor pious saints.*

We cannot but rejoice and feel thankful when we read from month to month of the kindness of Christian friends, in sending so many necessary and useful presents to our foreign missionaries; but should there not be some encouragement given to our home missionaries. Such old things as no person would

think of sending for the foreign mission, would be a great blessing to the poor cottagers in the villages. Pray, sir, do you know of any kind friend of whom you could beg a bible for the pulpit in one of our villages. I wish some kind friend would feel disposed to bestow such a boon upon us. We are in great want of one, and the people all so poor that I don't know when they will be able to buy one. My daughter is fast in her work, for want of tracts. I wish the Lord would be pleased to dispose some kind friend to help us to some, even if it was such as were done with in other places.

The following account from Mr. WHITLOCK respecting the infant church at Belton, will be particularly gratifying to our friends at Dunstable, at whose expense principally, the mission in Rutlandshire was undertaken:

Our anniversary went off very well, considering the unfavourable weather, and that we were disappointed of three of the ministers announced for the Monday evening. We had Messrs. Stevenson and Green of Leicester, and Daniel, then at Oakham. The chapel was crowded, and the service was very interesting. Before the public meeting about 140 took tea, provided gratuitously by several friends. The whole proceeds amounted to about £20, and upwards of £20 we raised among ourselves during the year, making above £40 for the year. We should have raised more; but we are beginning to feel pretty severely the descending motion of the sliding scale.

On the sabbath evening of our anniversary the church people had for the first time service in the church, which they intend to continue; but I think it makes but little difference to our congregations. On the Monday evening, the charity-school master got up a ball in the schoolroom, designing to draw off the people from the chapel. Indeed, the church party are getting very bitter here and at Ridlington; but thanks be to the great Head of the church, we still hold on our way, and I hope grow stronger and stronger. We are now about 35 members, dwelling in peace. The sabbath morning congregations considerably increase. I have established a bible class, which promises usefulness. I have some service or other to attend every evening of the week, except Saturday, and generally three on the sabbath. We have re-organized the sabbath-school, which is increasing.

The following extract of a letter from Mr. KIRTLAND to Mr. Pulsford, dated Retford, will show that the success of the society's efforts at Newark has no been

temporary. In receiving benefit our friend has learned to communicate it. We wish many of our brethren could be persuaded to act in a similar way, the part of evangelists:—

We received during the last year forty-six into the church. Our congregations have kept up very well, and considerable good is doing; but want of room has done us much harm. I came here last sabbath week to preach the school sermons, and the church invited me to remain and hold revival meetings. I have been here ever since, and remain until Thursday or Friday. Congregations have been large, and a good feeling produced. In a little more than a week we have sixty inquirers, and the feeling is spreading. We meet in the morning at five, and in the evening at seven. Mr. Fogg, the pastor, has supplied for me the two sabbaths, and his visit has been made a blessing. He has requested me to write and invite you to visit Retford, and carry on the work, which request I most cheerfully comply with. Could I remain here three or four weeks great good would result.

The following letters report the progress of the evangelist at Stockport, and Chowbent, Lancashire.

Stockport.—The committee of the Home Missionary Society conferred a signal favour upon us when they consented to allow brother Pulsford to pay us a visit at Stockport. We had formed large expectations as to the result, and we are happy in having to say that in no respect have we been disappointed. Some local peculiarities seemed for a time to render the issue doubtful; but only for a time. We have no congregational Sunday-school, because there is a very large one in Stockport, conducted by all evangelical denominations. Ours is a factory town, and a factory congregation; and as the people work from half-past five to half-past seven o'clock, many of the opportunities of doing good which occur in other places could not be obtained here. We could hold no morning meetings, nor any afternoon prayer-meetings. One single service, beginning at eight o'clock at night, was all that could be held. And then we have no persons of influence to give *eclat* to the movement, nor did we print a single placard. We wished our brother to work his way in a gradual and unostentatious manner. We soon saw reason to believe that the Lord was about to bless us. The earnest, simple, and appropriate addresses of brother Pulsford produced a good effect upon the church. The sympathies, the prayers, and the activities of the people were called into exercise. The congregation began to increase, and the hearts of many became deeply im-

pressed under the ministry of the word. Many backsliders (once members of other churches, and most of them of other denominations) were reclaimed; some notorious sinners were persuaded to come to the house of God, and were pricked to the heart; very many of the wavering became decided; and persons of all ages, classes, and characters appear to have partaken of the showers of mercy God has favoured us with. Since the beginning of August sixty-two have been baptized. On the first Sabbath in December we expect to baptize twenty at least; and we have still a goodly number who will soon, no doubt, come out and declare themselves on the Lord's side. Our congregations are good; indeed on Sabbath nights the chapel is nearly full. We hope, by assiduous exertions, aided by the adoption of the class system, to be able to maintain our position. Thus far we have done so.

I conceive that the revival system has had a rather peculiar trial in Stockport. The ordinary routine of labours could not be carried out; we knew it could not when we agreed to invite brother Pulsford. But then we believed that the success of revival efforts did not depend upon that. From all I have seen I must say, that I am not at all at a loss to account for the success which attends brother Pulsford's labours; I do not conceive it is at all disproportionate to the efforts put forth. What other results could be expected to follow upon steady, well-directed, prayerful efforts on his part, accompanied, as he takes care it shall be, by constant exertions and prayers on the part of the churches where he labours. He gains the hearts of the people, and then it is not difficult to get their feet to run, their hands to work, and their lips to pray.

We are hoping you will favour us with a visit from brother Burton when we shall be prepared to make our collection for the society, or if that will be better we will make it ourselves.

I am requested by the church to express their cordial thanks to the committee, for complying so promptly with our request.

I am, &c.

C. BAKER.

Chowbent.—It is with the greatest pleasure I send you a statement respecting the results of your evangelist's labours in this village. Although we cannot boast of as large an accession to our number as at many other places, yet, considering everything, we have much, *very much*, cause for thankfulness. The people here are so deplorably immoral and ignorant, and great numbers of them so completely incased in Socinian and infidel principles, that, humanly speaking, we have little hope of success, but amongst the young.

I have often thought, that hundreds of them are given up to judicial blindness ; for, notwithstanding the many efforts for their recovery, they still pursue the road to death. My much-respected friend, Mr. Pulsford, will bear me out when I say, that there are few, if any, places that can equal this for darkness, impiety, and a love of caste. He declared, that of all the towns and villages he had ever visited, Chowbent seemed at the greatest remove from truth and piety. However, be this as it may, God has not left us without witness. The gospel has been the power of God in the salvation of souls. The truth, as affectionately and powerfully declared by Mr. Pulsford, has conquered and saved. Within the last two months we have added to the church twenty-four ; besides, we have many inquirers, some of whom are most promising. This number, I feel assured, would have been greatly increased but for two causes :—1st. The wakes—a scene of sensual pleasure and riot, happened on the third week of the series of protracted services, when many who, previous to this, seemed in an inquiring and anxious state, by mingling in the giddy enjoyments of the day, had their impressions entirely effaced. 2nd. Opposition from parties of influence, at a time when truth was only beginning to enter the soul. That you may have an idea of our difficulties, I give the following :—A young female, a dress-maker, a member of a Roman catholic family, was brought to experience the power of religion, applied for church-membership, was received, and added to our number ; but since the mother and aunt came to know

of her baptism, they have either kept a strict watch over her, or have locked her up in a room, declaring that whatever are the consequences they will not allow her to worship with us ; they have even threatened to bind her hand and foot. I hope she will continue steadfast, and glorify God even in the fires. In other cases, parents, seeing their children concerned about their souls, have strictly prohibited their attendance at any of the meetings. Thus earth and hell are at work, plotting the overthrow of truth and righteousness ; but he who sits in the heavens laughs, and has pledged himself to give Christ “ the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

We are thankful to the society for allowing Mr. Pulsford to visit this place ; and only wish you could employ a hundred men possessed of the same spirit of burning anxiety for God and souls. If evangelists were increased fifty-fold, and protracted services were more general, the results would be glorious. The work of conversion would not move at her present slow pace, but hundreds, yea, thousands, would be yielding to divine influence. To me, such a series of meetings are strictly rational, philosophical, and scriptural. I have no idea, with the *present low standard of piety*, that divine truth will ever universally spread, unless extra means are adopted by the churches generally. God grant that we may all awake, and put forth one united, *agonising* effort for the world's subjugation to Christ.

I am, &c.

DAVID THOMPSON.

Mr. PULSFORD paid a second visit to Lewes immediately after the opening of the new chapel, which is double the size of the former building. His object was to assist the pastor in deepening the conviction of the church as to its responsibility, that by the united efforts of minister and people, their new meeting-house might with the divine blessing, be speedily and effectually filled. This object it is hoped has been secured. The labours of the pastor continue to be very successful, and his prospects are decidedly encouraging. This is just what is wanted in similar cases. It is desirable to gather in large numbers as the immediate fruit of revival movements ; but the most important result of these movements is the origination or improvement of such a healthy, vigorous condition of the church, as shall be the means of securing continuous success. Mr. Davis says, “ while Mr. Pulsford was with us I baptized ten persons, several of whom had been awakened at our first meetings. This month I hope to receive eight or ten more, chiefly the fruits of my own ministry. I have reason to hope that others will soon follow. During your evangelist's second visit, we had evening meetings regularly, but no morning services. The attendance was as large as during his first visit, although we have few from other churches. The sabbath congregations were very good. Our new place was well filled, and a good impression was produced both on the church and congregation. The former, I believe, in consequence of his visit, feels the deep obligation laid upon her to seek by direct and persevering efforts, the conversion of sinners. Our revival union classes are much revived. Our prayer-meetings and week-night lectures are more numerously attended. The people have a mind to work. We have had collections every Lord's day in pence-baskets held at

the doors after each service, which have averaged £1 a sabbath, almost all in coppers. This plan was originated for the purpose of paying the rent of hired rooms, while the chapel was being built, and is now continued at the request of the people, to help to liquidate our debt." Perhaps this may prove to some churches a valuable hint.

The following letter is from the agent employed by the Pembrokeshire auxiliary. Want of space prevented its insertion in last "Register."

Milford.

According to your request I write to communicate some intelligence respecting the state of the Home Mission in the lower parts of Pembrokeshire, where your agent has had the honour to labour in the field of missions for four years and a half. He is happy to say, that the cause wears a pleasing aspect at present.

Your agent preaches in thirty-five or more places successively; and is somewhat cheered in finding good effects accompanying his labours in the Redeemer's cause. His efforts, together with those of the young men from Haverfordwest Academy, who generally on the Sabbath days are engaged in a great measure in the same field, are not in vain in the Lord. About forty have been baptized in the different stations during the past year.

At Broadhaven, one of the missionary stations, we have very promising prospects, having baptized there, since its commencement, twenty-nine. A good chapel is now erected and opened, which we trust will be the birth-place of many in Zion. We have also good tidings to communicate from another station, called Morlais; that long-discouraging place having, during the past year, revived. We have baptized seven there, and restored some also. There is a little moving in the camp, and more good likely to be realized for the interest of Zion in this place.

There are several other places into which your agent has been enabled to introduce the gospel, and has met with some degree of success. Although many attempts have been made in past years to establish the baptist cause in Tenby, we have not succeeded till lately. About three or four years ago, your agent baptized one whose residence is at Tenby, and according to his request preached at his house, which was the commencement of the last attempt. The Lord was pleased to bless the word, so that a baptist interest has been raised, and in some degree established there now. About twenty have been baptized there since last April twelve-month. Your agent had the honour of baptizing the first that ever was baptized in that town according to the gospel plan, when about 1000 spectators attended. The scene was solemn and affecting, and the divine presence was realized.

At Arigl the attendance is encouraging; but we have no chapel there. The gentleman who is the proprietor of the whole place being averse to let us have land to build upon; but

the people are inclined to hear, and many at times seem deeply affected under the word. It is to be hoped, with the blessing of God, that some good will be done there ere long.

At another village, called Harbrandstone, your agent has laboured more or less these four years. This is a very benighted place, and stony ground. Little apparent good has been effected hitherto; but the congregation is truly good, and one has been baptized; even there a chapel is much wanted.

Your agent makes it his business, in the different places through which he travels, to visit the sick and the dying, the aged and the infirm, and believes some good has been done in this way. He preaches in Castlemorton side one week in each month, and the other three weeks of the month on this side of the Ferry, where as yet he has met with the most success. There are here four promising interests raised and growing, consisting of thirty members each, more or less, and four chapels erected, which belong to them. He preaches sometimes in the open air, in school-rooms, cottages, and different farm-houses. He travels upwards of 2000 miles annually; and he is happy to say, that the young men from Haverfordwest Academy preach very acceptably in the places where they labour; and if it had not been for them your agent could not go over so much ground on both sides of the Ferry. Brethren, pray for us, that our labours may be still more abundantly blessed in the conversion of souls; that the word of the Lord may have free course, run, and be glorified, as it is with you, which may God grant of his infinite mercy through Jesus Christ.

I am, &c.

THOMAS HARRIES.

We close with a letter from our excellent friend and brother, Mr. LILLYCROP, who is kindly devoting both his property and his self-denying labours to the church at Windsor.

In accordance with your wishes, I send you a few facts connected with the infant cause at Windsor, where I have now had the pleasure of labouring nearly three years. You are aware that at the period when I commenced my labours in this station, things wore a very sombre aspect, owing to the removal of three ministers in the course of eighteen months, which greatly impeded the progress of truth,

and led many to fear that the cause could not be carried on. But God was better to us than all our fears. The first token for good which appeared after my arrival and settlement was unity and peace; for this I sought the Lord fervently, and he graciously answered my request; so that those who were divided became one in heart and effort. The next intimation I had of the divine favour, was the conversion of a young woman, who came for the second time to hear the gospel at our chapel. Her case is as follows. She was a native of Windsor, where she had lived a dissolute life, and was brought low through disease, which was beginning to sap her constitution. A desire to be found in the house of God seemed to have fastened itself on her mind; though, Nicodemus like, at first she only came by night. However, the Lord was pleased to meet with her the second time of her attendance, when I took for my text, "I have a message from God unto thee," Judges ii. 20. This was fastened upon her conscience, "like a nail in a sure place," by the great Master of assemblies. She returned to her home under deep conviction of sin, which was visible to her parent and all around. I was sent for to visit her by her father, who knew something of the way of salvation. I found her sorrowing for sin, and directed her to the Saviour, who is able to save to the uttermost all that come to God by him. I trust, after a while she found "mercy and peace from God the Father, and from his Son Jesus Christ, our Lord." Her constitution sunk very fast; consumption had evidently seized her vitals; and while she lay in this state, I frequently enjoyed sweet communion with her at the throne of grace. Before the present Bishop of New Zealand

left this country, he was curate of Windsor; in one of his walks he called on this young woman, who told him the state of her mind, and where the Lord had met with her, and the text that was blessed to her conversion. "Ah," said he, "that was a fine text to reach a poor sinner;" which is clearly the case when applied to the heart by the Holy Spirit. She soon felt that her end was approaching, but never expressed a fear as to the result. The morning of her departure was employed in listening to the truths of revelation, and uniting in prayer with one of the members of the church, who bore testimony to her patience and resignation in the hour of dissolution. This one fruit of my labours, if there were no other tokens of the divine approbation, would amply repay all the toil and expense connected with this portion of the Lord's vineyard. I have many interesting cases to mention, but will defer the further detail until my next, and will conclude by giving you an extract from the letter sent by this church to the association this year. "We have had the pleasure of visiting the baptismal font, and exhibiting to large congregations the ordinance of believer's baptism, in its native simplicity: this was the case on Lord's-day evening last, when a male and two females put on Christ before many witnesses. During the year seventeen have been added to the church by immersion, and five by letter, making a total of twenty-two; while our decrease by death, dismissal, &c., is six. The glory be to him who has all grace to subdue and make willing in the day of his power."

I remain, &c.,

S. LILLYCROP.

CONTRIBUTIONS SINCE LAST REGISTER

BEDFORDSHIRE.								
	£	s. d.		£	s. d.		£	s. d.
Amphill—			Clayden, Mrs.	0	2 6	Langley, Miss	1	0 0
Claridge, Mr. and family	1	0 0	Carter, Mr.	0	4 4	Malden, Mr. jun.	0	2 6
Goodman, Mrs.	0	5 0	Flanders, Mr.	0	4 4	Page, Mr.	0	10 0
Rogers, Mr.	0	10 0	Gale, Mrs.	0	5 0	Roff, Mr.	0	2 6
Friends, a few	0	9 5	Green, Mrs.	0	5 0	Sturges, Mr.	0	2 6
			Gamby, Mrs.	0	10 0	Smith, Mrs.	0	2 6
Bedford—			Guttridge, Master ..	0	5 0	Harrison, Mrs.	0	2 6
Collected at Rev. T.			Guttridge, Master R. ...	0	5 0	Killingworth, Mrs.	0	2 6
King's Chapel, and			Hornsey, Mrs.	0	5 0	Coll. by Miss Gamby ...	1	0 0
Box	3	4 4	Hill, Mr. Sen.	0	2 6	Gales, Master	0	5 0
Collected by Mrs. Kilpin			Kilpin, Mr. H.	0	10 0	Gales, Miss E.	0	2 6
and Mrs. Gamby:			Ditto, donation.....	0	10 0	Humphrey, Miss	0	5 6
Bun, Mrs.	0	2 6	Kilpin, Miss M.	0	2 6	Kilpin, Mrs. J.'s box ...	0	5 0
Blower, Mr.	0	3 0	Friend, by Mrs. Joseph			Page, Miss	1	0 0
Cobb, Mr.	0	5 0	Kilpin,	0	3 6	Guttridge, Master	0	4 0
Careless, Mrs.	0	4 4	King, Rev. T.	1	1 0			
Culling, Mrs.	0	4 4	Lovell, Mrs.	0	3 0	Ridgmount—		
Coombs, Miss	0	4 4	Lilley, Mrs.	0	5 0	A few friends	0	9 3

BUCKS.

	£	s.	d.
Amersham—			
Collection	4	6	4
Campion, Mr.	0	10	0
Climpson, Mr.	0	10	0
Cox and Drayton, Misses	0	5	0
Hailey, Mrs.	0	5	0
Morton, Mr.	1	0	0
Morton, Mrs., Bury-end	0	5	0
Potter, Mrs.	0	10	0
Scott, Mr.	0	5	0
Statham, Mr. J.	0	5	0
Small sums	0	8	6

Askett—			
Collection	1	0	6

Berkhampstead—			
Baldwin, Mr.	0	10	0
Lake, Mrs.	0	2	6

Beaconsfield—			
Stoneman, Mr.	0	2	6

Chesham—			
Elliott, Mr.	1	0	0
Garrett, Mr.	0	10	0
Garrett, Mr. J.	0	5	0
Harris, Mr.	0	5	0
Marshall, Mr.	0	5	0
Smith, Mr. and Mrs. ...	1	0	0
Scott, Mr.	0	5	0
Small sums	0	5	6

Collected by—			
Buttfield, Mrs.	0	13	0
Freeman, Mrs.	2	6	4
Fox, Miss	1	5	4
Pope, Mrs.	1	0	0
Tomlin, Mrs.	3	5	0

Chenies—			
Collection	3	10	0

Flaundon—			
Moiety of Collection by Rev. G. Dawson, U.S.	1	3	0

Gold Hill—			
Collection	1	2	0
Coll. by Miss Northcroft	0	10	0
Box, by Rev. Mr. Ives	0	5	8

Haddenham—			
Collection	2	5	4

Kingshill—			
Collection	1	0	0

Mill-end—			
Collection	1	3	4

Missenden—			
Collection	2	10	0

Olney—			
Old, Mr.	1	0	0
Soul, Mr. J.	0	10	0
Soul, Mr. R.	0	10	0

Risborough—			
Collection	2	5	0
Eggleton, Mr.	0	5	0
Parsons, Mr.	0	10	0

Speen—			
Collection	0	16	8

Stony Stratford—			
Foster, Mrs.	0	10	0
Friend, A.	0	10	0
Knighton, Mr.	0	10	0

Tring—			
Butcher, Mr. jun.	0	10	0
Elliott, Mrs.	0	5	0
Harris, Mr.	0	5	0
Olney, Mr. D. S.	0	10	0
Olney, Mr. D.	0	10	0
Olney, Miss	0	10	0
Woodman, Mr.	0	5	0
Small sums	0	10	6

Towersey—			
Collection	2	4	4

Wycombe—			
Butler, Mr.	0	5	0
Cummin, Mr.	0	5	0
Hearn and Veary, Messrs.	0	10	0
Haydon, Rev. J.	0	5	0
Parker, Mr.	0	5	0
Vernon	0	5	0

DEVONSHIRE.

Paignton—			
Troward, Mr.	3	1	0

DORSETSHIRE.

Bridport—			
Collection	2	0	0

Dorchester—			
Collections	6	0	0
Sineox, Rev. S.	1	0	0

Weymouth—			
Collections	6	0	0
Rolls, Mr.	1	0	0
Welsford, G. Esq.	0	10	0

ESSEX.

Rayleigh—			
Collection	2	0	0

GLOUCESTERSHIRE.

Cambridge—			
Collection	0	12	0

Chalford—			
Collection	1	0	1
Bath, Miss.	0	10	0

Eastington—			
Collection	0	10	6

Hillsley—			
Coll. and Tea Meeting...	2	15	0

Kingstanley—			
Collection	2	6	0
Alder, Mrs.	0	5	0
King, Mr.	2	0	0
King, Miss.	1	0	0
King, Miss E.	0	5	0

Painswick—			
Collection	0	7	3

Shortwood—			
Collection	5	14	0
Flint, Mr.	0	10	0
Hillier, Mr.	2	0	0
Leonard, Mr.	1	0	0
Small sums	0	2	6

Stroud—			
Collection	6	2	4
Coll. by W. Webb	0	4	0
Clutterbuck, Mr.	0	5	0
Hawkins, Mr.	0	5	0
Hopson, Mr.	0	5	0
Hunt, Mr.	1	0	0
Partridge, Mr. J.	0	10	0
Parsons, Mr. T.	0	5	0
Rose, Mr.	0	10	0
Tanner, Mrs.	0	5	0
Yates, Rev. W.	0	5	0
By Miss Clutterbuck ...	0	3	0

Slimbridge—			
Collection	0	12	0

Woodchester—			
Collection	1	6	0
Collected by Miss Ball...	0	12	6
Ditto by Miss Ross ...	1	1	0

Wotton-under-Edge—			
Eley, Miss	1	0	0
Ditto, friends at	0	5	0
Friends, two	0	2	0
Terrin, Mr.	0	10	0
Rogers, Mr.	0	10	0

HEREFORDSHIRE.

Leominster—			
By Mr. John Webb.			
Coll. by Miss M. Moyle	0	11	4
Do. by Miss A. Pinch	0	6	3
Do. by Miss S. Staples	0	4	4
Do. by Mast. J. Webb	0	19	1

Ross—			
Collection	2	12	6

HERTS.

Theobalds—			
Peto, S. Morton, Esq. and Lady	10	0	0

Watford—			
Ballard, Mr.	0	10	0
Chater, Mr.	0	5	0
Salter, D. Esq.	1	1	0

KENT.

Sevenoaks	8	0	0
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LEICESTERSHIRE.

Husbands Bosworth—			
Collection	1	1	0
Coll. by Miss Barfoot...	1	7	0

Leicester—			
Bailey, Mr.	0	10	0
Beals, Mr.	0	10	0
Carryer, Mr.	1	1	0
Cort, Mr.	1	1	0
Cooke, Mr.	0	5	0
Cooke, Mrs. E. J.	0	5	0
Gould, Mr.	0	10	6

